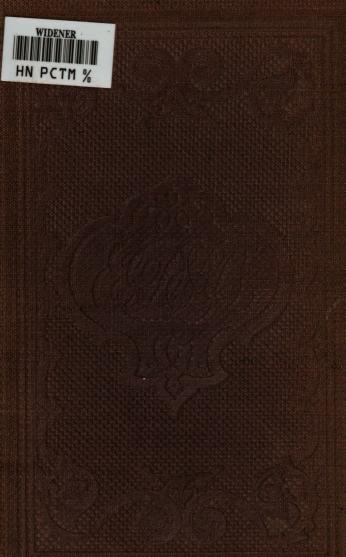
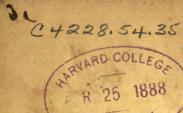
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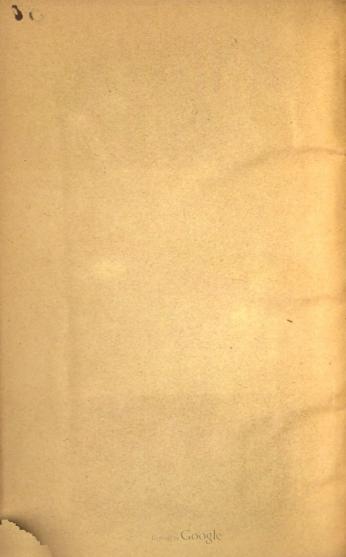


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THE

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BY THE

BROTHERHOOD OF ST. VINCENT OF PAUL

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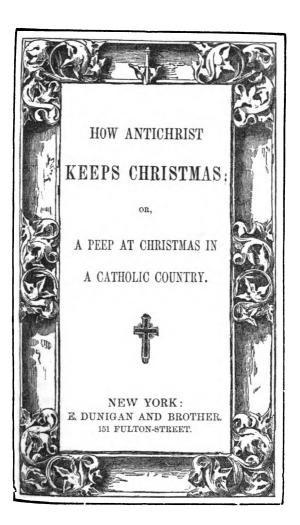
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HOW ANTICHRIST KEEPS CHRISTMAS.

THAT the Catholic Church is the mystical Babylon prophesied of in the Apocalypse; that she is an antichristian power, the Pope, her chief pastor, being Antichrist himself,—is the deliberate opinion of a very large portion of the Protestant world. Such was the doctrine loudly proclaimed by Luther and his companions in Germany, and afterwards repeated with equal violence by the champions of the Reformation in this country also. There were some, however, even then, to whom it seemed strange that such a name should be applied to any Christian communion. Thus we are told of a certain nobleman, who, in the early days of England's Protestantism, being asked by the king what there was in the city of Rome which made him desirous to visit it, answered, that he

had a great curiosity to hear "Antichrist say his Oreed."

Now it is much to be wished that Protestants generally shared this curiosity; for if they really would put Antichrist through his catechism, I think they would be somewhat surprised at his answers; so much so indeed, that (it seems to me) the more candid among them might even be led to doubt whether the party so answering had any reasonable title to such a name. Surely, it is a thing scarcely natural or to be expected, that Antichrist should adore Christ; no one, reading without preconceived notions the prophetical notices of that fearful being, few and dark as they are, could, one would think, come to such a conclusion concerning him; rather his characteristic would seem to be that he worships none, but sets himself up in the Temple of God to be himself worshipped as God.

And yet none can visit Catholic countries, nor be in the slightest degree familiar with Catholic customs in this, without seeing, not only that the Catholic Church adores Christ, but that her whole life is, in fact, nothing else but one continued and intense act of adoration. Christ is the Sun round which she moves

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through her yearly circle of fast and festival: from the cradle to the tomb, she watches Him in breathless love; never for a single instant is her eye turned away from Him; like His Virgin Mother, she receives Him in her arms at His birth, she stands by His cross, she weeps over His tomb, she rejoices in His resurrection. and watches Him as He ascends into heaven. And our enemies know this of us; they know that we love and venerate every person and every thing connected with Him in exact proportion to the closeness of that connection. Thus we love the cradle in which He lay, the pillar to which He was bound, the nails, the cross,—all the instruments of His passion; we love still more dearly His Saints, because they are still more closely linked with Him, as having been His living, breathing images on earth; and, most dearly of all, we love His blessed Mother, because of her alone it could truly be said, that He was bone of her bone, and flesh of her flesh. Nay, the very worship which our enemies most revile, our worship of the Blessed Sacrament, what is it but the worship of Jesus? We do not kneel before bread and wine-none can suppose that we do; -it is only because we believe that Christ is hidden heneath that sem-

blance, that we bow our heads and hearts in adoration. Protestants may say that our belief is false, that He is not there, but they cannot deny that it is to Him and Him alone that our will directs its worship. Is this credible of Antichrist?

This train of thought is suggested by the festival of Christmas, now close at hand; for at this season most especially, any one who has ever had the good fortune of spending it in a Catholic land, or among Catholics anywhere, must have seen, if he would but be candid enough to allow it, that, whatever may be his own peculiar taste as to the mode of keeping Christmas, the idea of the real object of the festival, and of Him whose birth it commemorates, is impressed by the Catholic Church on the heart and imagination of her children with a vividness of which Protestantism has no idea.

It is true, indeed, that Christmas is a festival of such universal gladness as to thaw for a moment even the icy heart of Protestantism; sending a ray of joyousness down into the cold depths of the population of this country, where all is so smooth and smiling on the surface, all so chill and joyless underneath. At Christmas I really believe a thrill of gladness darts through

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the heart of the great majority of this people; churches and chapels are made gay with shining leaves and scarlet berries; carols are sung in the streets; the words, "A merry Christmas to you!" pass from mouth to mouth; and beef and pudding, the outward form which joy is wont to put on in this cold, hungry climate, smoke on many a board to which, alas, for every other day in the year they are utter strangers; nay, it is to be hoped, that even in Union workhouses there is an intermission of gruel for Christmas-day. Now it is not on account of this peculiar association of feasting with Christmas, which to some may seem coarse and unspiritual, that we are disposed to draw unfavorable comparisons between the mode of keeping the festival here and in Catholic lands, for the tendency to feasting on all joyous occasions is not Protestant, but national; it was probably just the same when England was Catholic; nay, we know it was the same when our Saxon forefathers were yet Pagans in their German forests. We are told of them at that time, that even all their business of state was discussed at their banquets, and that in the midst of these their soul "warmed to great thoughts." We find also that, when we first

became Christian, good Pope Gregory commanded that the people might be allowed to kill their sheep and oxen, and feast upon them on the Church festivals, just as they had been used to do on the feasts of their idols. If Pope Gregory, then, did not quarrel with the smoking Christmas board, we certainly have no right and no inclination to do so. Abundant food is a necessity of our climate, and a condition of our physical well-being, to a degree that the people of the south cannot understand: we are told of our Saxon forefathers, whom I have before mentioned, that their frames, though so tall and well formed, were neither so patient of labor nor of hunger as might be expected from their apparent strength. Alas for the necessity which grinds down our poor to the endurance of both to such a hurtful degree!

But to return to Christmas. The difference between Catholic and Protestant Christmas is this, that both love Christmas, but that Catholics love it far more distinctly and consciously for Christ's sake. The very name of the festival is theirs, Christ's Mass: to Protestants, one part of the word has confessedly lost its meaning, and the other is but a dim vision.

Look at the professedly religious part of the

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observance of this feast, and see what it amounts to. In the churches of the English Establishment, except the holly boughs, what is there to tell of the Lord's birth? Of course, the lesson from Scripture recounting that event is read; so also are certain psalms which prophetically relate to it; and a sermon on the Nativity is (sometimes) preached. But, otherwise, the ordinary routine of the service goes on the same as usual. "Dearly beloved brethren," holds on the even tenor of its way with dulness scarcely mitigated; and there is really nothing either peculiarly to draw out the devotion of those assisting at it towards their Infant Lord, nor, which is more to our present purpose, any special outpouring of such devotion on the part of the Church herself. Something of the same kind must be said of the dissenting chapels; except that there every thing being more left to individuals, and more spontaneous, it becomes more a matter of chance how the festival is celebrated. It may be more Christian and Christmas-like than in the churches of the Establishment; but it may also be less so. In both cases the sermon is the main thing to be depended on for marking the occasion of the festival; and that necessarily is the voice of an

individual rather than of the body of Christians to which he belongs.

Now I wish that every Protestant, who talks of the Catholic Church, or of the Pope, as Antichrist, could just be transported for this one Christmas night to the very centre of the Catholic Church, to Rome itself, where the Pope abides. I think he would be amazed at the glow of joy which pervades the whole place. It really gives one the idea that a first-born son must have just gladdened every heart and home within the city; not a pillow is pressed; the streets are as light as in daytime: and all the people are thronging to the churches for the Midnight Mass.

By this Midnight Mass, because our Lord was born at night, the Church marks this sweetest of festivals. At Christmas alone is such a privilege allowed; on Christmas-day alone may a Priest say more than one Mass: at least this is the general law of the Church. In a missionary country, however, such as this is for example, Priests are sometimes allowed to say more than one Mass, in order that all the people may have an opportunity of assisting at the Holy Sacrifice on holydays of obligation; and it is the practice of the Church in Portugal that the

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clergy should celebrate three Masses on All-Souls' day. Perhaps also there may be some other partial exceptions; but, as a general rule, this privilege is confined to Christmas; and at any rate, on this day the Holy Sacrifice is thrice offered by every Catholic Priest throughout the world; and that with a mystical meaning: to commemorate the three nativities of our Lord. His birth from His Father from all eternity; His birth, in time, of the Blessed Virgin; His spritual birth daily, by grace, in the souls of the faithful. In one of the churches in Rome. St. Mary Major's, the first of these Masses is sung in the presence of the Pope himself; and nothing can exceed the beauty of its celebration, which is made more interesting still to every Catholic by the presence in that Church of what they all value as a very sacred relic, a portion of the wood of the crib in which our Lord lay in the stable at Bethlehem. Protestants, of course, will laugh at this, as disbelieving the genuineness of the relic; but, if they admitted that, they would surely sympathize with us in loving to look upon it on Christmas night, and in finding the sight of it a help in our devotion to the holy Child. The Midnight Mass at St. Peter's too is beautiful almost be-

yound imagination; and so too is the holy office which precedes it, psalms very simply chanted. but with short verses of Scripture interspersed. alluding to the angels' visit to the shepherds, sung to the most beautiful music, such as we can really imagine might have floated through the air, as the angelic host passed back into heaven still singing, "Glory to God, and peace to man." Many of the poor of Rome and the country round pass the whole of Christmas night within the great church of St. Peter's, hearing the three Masses in succession, and filling up the intervals with their own private devotions. They are more strangers, however, than the Romans themselves, who frequent these grand celebrations; for most people who live in Rome have their own particular church. to which they like to go in quiet to hear the Masses, and to pray uninterruptedly, and-the crowning blessing of the festival-to receive Holy Communion.

It must not be supposed, however, that the Midnight Mass is only beautiful in Rome. Throughout the Catholic world, wherever it is allowed (for in some places it is transferred to daybreak, from the fear of abuses), and in many a small quiet mission in our own country, Prot-

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KEEPS CHRISTMAS.

estants would be astonished to see how much beauty of decoration, what really good music, and altogether what a devotional and spirit-stirring service can be celebrated in the midst of very scanty and rustic materials. Truly, beauty wells out from the Catholic heart, as a bright stream from its fountain; and why, but because He dwells hidden within her who is the source and creator of all beauty? I wish that every Protestant who has the opportunity, and who is willing to behave himself as he ought, would try to be present at the Midnight Mass this next Christmas.

Throughout the Christmas season, in Catholic lands, the Infant Jesus is the one object ever before our eyes; it is the one thought which fills every mind; adoration of Him is the one occupation of every heart. No child can possibly make a mistake in Rome, as I have known some of our "charity children" do in England, between Christmas-day and Good-Friday; there can be no doubt there as to what event is meant to be commemorated by the Christmas solemnities. In many of the churches there are painted representations, as large as life, of the Holy Inmates of the stable at Bethlehem; so that even the most ignorant must needs be familiar from

Mary, and Joseph. Besides, all the shops are full of smaller models of the same scene, of all sizes and prices, some down to the means of the poorest; and I have heard of many a little Italian boy hoarding up the few pence that had been given him for his breakfasts, or any other purpose, in order that he might be able to get one of these to put in his little oratory, or place for prayer, which is to be found in every Catholic house; and there, having lighted it up with little tapers, once at least in every day, a lively Christmas hymn is sung before it, of which this is the burden:

O Jesus, blessed Child, Made lowly thus for me; Child Jesus, fount of leve, I give my heart to Thee."

Certainly, whatever an Italian may become in after-life, he can scarcely help bringing out of childhood much knowledge and love of the child Jesus.

The very Christmas sports too of Catholic countries bear direct reference to the event of the season. The toy-shops in Rome at this time are full of beautiful little waxen infants, of shepherds, and dogs and sheep, oxen and

KERPS CHRISTMAS.

asses; in a word, of every imaginable person or thing connected with the history of the Nativ-The confectioners' shops, in like manner, represent the same in sugar; the print-shops, the book-stalls, all tell the same story; so that, whether you will or no, you must needs think of our Lord's birth, if you spend a Christmas there; you cannot help it; it meets you at every turn :- in a very foolish way. Protestants may think; but any how, they must admit that so it is. The delight of Christmas-eve in Catholic Germany, the Christmas tree, which has lately been introduced into this country, has there a directly Christian name and meaning. which it has lost in its transplantation. Those who think it profane to associate sacred names with childish plays will, of course, think that such change is for the better; but such is not the mind of the Catholic Church. We are told by our Lord Himself that the temper of a little child is the condition of mind absolutely indispensable for entering His Church; and according to that saying, the Catholic Church believes that every thing innocent and child-like is peculiarly acceptable to Him, and therefore sees no profaneness in consecrating by His sacred name childish sports, especially at this happy

season, when Himself became a child. Accordingly, the Christmas tree is called, in Germany, the Tree of the Child Jesus. It is the top of a young fir-tree, sometimes ten or twelve feet high, sometimes only as many inches (for rich and poor alike give their children this delight, according to their means), and generally fixed on a painted board covered with moss and evergreens, to represent a garden, in which stand figures of shepherds, sheep, and dogs, in commemoration of the angels' announcement of our Lord's birth to the shepherds.

As soon as it is dark, the doors of a room which had been kept locked all day are suddenly thrown open at the ringing of a bell, and all the children rush in with a shout of joy, as the tree rises before them in all its light and beauty, with innumerable tapers glittering like stars among its branches, rich with silver and golden fruits, and with flowers of every form and hue; and hung from the boughs by many-colored ribbons, are presents of all sorts and descriptions for the children and the whole company; and these presents are called the gifts of the child Jesus. This Christmas tree is so well known in England, that we need say no more about it, except only to remind chil-

REEPS CHRISTMAS.

dren that it was first reared in honor of our infant Saviour, and that they will not enjoy its delights the less for just remembering Him for a moment as they look upon it.

This is a very brief and hurried sketch of a few among the many Catholic devotions and Catholic amusements which mark the Christmas festival. They are enough, however, to show that the Catholic Church adores her Lord and rejoices in His birth, and takes pains that all her children, even the very least among them, should rejoice in it too, to a degree which no other Christian community can pretend to. And is it possible to conceive such a thing as Antichrist rejoicing in the birth of Christ; Antichrist joining with angels and archangels and all the company of heaven, in keeping glad vigil over the stable of Bethlehem during that night of mystery; Antichrist echoing the song with which the heavenly host greeted the shepherds, "Glory to God in the highest, and on earth peace to men of good will?" Surely it requires only common candor and common sense to admit that these things are simply impossible. And let those who allow them to be impossible beware how they either use such words of accusation themselves, or take part

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with those who do; remembering of whom it was that it was once said, "He is a Samaritan and hath a devil," and again, "He casteth out devils through Beelzebub, the prince of the devils."

THE STRANGER-CHELD'S HOLY CHRIST. (FROM THE GERMAN.)

'Twas on the night the Lord was born, When, through the gladsome town,

A stranger-child, and all forlorn, Went wandering up and down.

At every house he stopped to gaze, Where, hung with stars of light, The Christmas tree shot forth its rays Unutterably bright.

Then wept the child, "Alas for me!
To-night each other one
Will have his glittering Christmas tree;
But I—poor I—have none.

"I too have played round such at home,
With brothers hand in hand;
But all deserted now I roam,
Here in this stranger-land.

KEEPS CHRISTMAS.

"Father nor mother have I now,
O holy Christ and dear!
Except Thou love me, only Thou,
I am forgotten here."

He rubbed his little hands, all blue
And stiffened with the cold;
And round him, cowering, closer drew
His garment's scanty fold.

When, lo, with wand of wavy light, And voice how heavenly sweet! Another Child, all robed in white, Came gliding up the street.

He said: "The holy Christ am I, Once too a child like thee: If all forget and pass thee by, Thou'rt not forgot by Me.

"Myself for thee, dear child, will raise A Tree so full of light, That those in yonder halls that blaze Will scarcely shine so bright."

He spoke; and straight, from earth to sky
A Tree before them sprung,
And stars in clustering radiancy,
Amid its branches hung.

HOW ANTICHRIST KREPS CHRISTMAS.

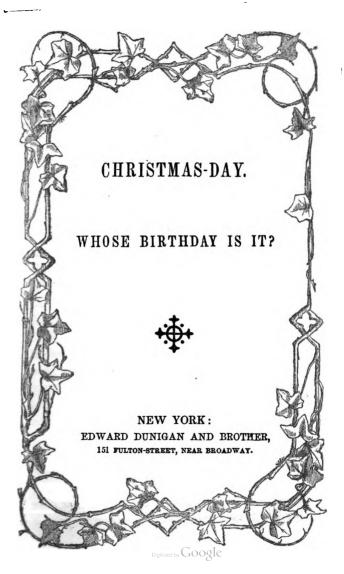
How near, and yet how far it seem'd!

How bathed in floods of light!

Still stood the child, and thought he dreamed,
So rapturous was the sight.

But, hovering o'er him from above,
Angels sweet welcome smiled,
And gently stretched their arms in love
Towards the stranger-child.

They lift, they raise him from the ground,
Up through the shining space;
And now the blessed one has found
With Christ his resting-place.



CHRISTMAS-DAY.

On a heavy, gloomy morning at the close of the year, when the torrents were roaring along the valleys, and the northern blast was whistling through the branches of the lofty firs, and the sky, lowering with heavy grayish clouds, indicated the approach of snow, a man of Nazareth, a town of Galilee, might be seen engaged in hasty preparations for setting out on a journey, which, as would seem from the unpromising aspect of the day he had selected, admitted of no delay. A young woman, modestly sitting on an ass, appeared to be his companion for the journey, though far advanced in her pregnancy. To the saddle of the animal on which she sat was attached a palm-basket, with provisions for the way; and from the other side was suspended a leather bottle, of Egyptian workmanship. Throwing over his shoul-

CHRISTMAS-DAY.

der a bag in which some clothes were packed, the man enveloped himself in his goat-hair cloak, and holding his staff in one hand, grasped with the other the bridle of the ass. In this way they quitted their poor and now lonely home, and descended the narrow streets of Nazareth. These travellers, setting out on their journey on this gloomy winter's morning, were Joseph and Mary, two humble descendants of the princes of Judah, who were going, in obedience to a pagan emperor, to have their names enrolled at Bethlehem, which, as the birthplace of David, of whose family they came, was considered to be their native town.

After a wearisome journey of five days, the travellers distinguished in the distance the city of kings, seated on high amidst smiling vine-yards, olive-groves, and clusters of oaks. Along the road might be seen groups of persons of all ranks and ages, variously arrayed, ascending the hill to Bethlehem, where had already arrived, during the preceding days, a great number of Hebrew people. Without the precincts of the town a square-built edifice arose, surrounded with a fence of olive-trees. This was the caravansary, or inn; and through the open gate numerous servants and slaves might be

WHOSE BIRTHDAY IS IT?

observed going in and out. Joseph quickened the pace of the animal on which Mary was seated, and hurried forward in the hope of obtaining one of the narrow cells with which the caravansary was provided, and which belonged by right to the first comer. But the inn was full of travellers and merchants; not a vacant spot remained: gold perhaps might have procured an entrance, but Joseph had none to offer. With a dejected look he returns to Mary, who receives him with a smile of resignation; and again laying hold of the bridle of the ass, he wanders up and down the streets of the little town, hoping but in vain that some charitable Bethlehemite would offer them a night's lodging for the love of God. But no one noticed them, or noticed them only to deny their prayer; and more than once Joseph saw the very door which had been rudely closed against them opened to some richer applicant.

Seeing themselves thus rejected by the whole world, and abandoning every hope of procuring a place of refuge for the night, they left the town and passed out into the open country. Darkness was closing fast around them; but through the thickening shades they perceived the opening of a cave that had been hewn out

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of a solid rock, and served as a common stable to the Bethlehemites, and sometimes as a place of refuge to shepherds during stormy nights. Here Mary seated herself on a hard projecting stone, and here, on that cold stone, at the very time that the stars were telling the midnight hour,* "she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger" (Luke ii. 7).

And now, who is this child? The picture I have given presents his birth in its merely human and natural aspects; but you know very well that this Babe of Bethlehem is no ordinary child, but the very Saviour of the world. Still I would ask you, have you considered who He is? Who is it that lies slumbering in the manger under that dreary vault? Who is it that Mary presses to her heart, and nourishes at her breast, and wraps in swaddling-clothes? Who is this little baby-boy? I desire to press the question on you; for I am not at all sure that many—even religious and educated Pro-

^{*} This description is abridged from Orsini's Life of the Blessed Virgin Mary, translated by Rev. P. Power. It may be well to notice that, though based on Scripture and ancient traditions, the coloring of the narrative is purely artificial. It is, as it is called above, a "picture;" some such appearance the event recorded must have borne.

testants—would give me a true and satisfactory reply. To be plain, I do not think that the belief in an Incarnate God—the belief in the Person of Jesus as God made man—is so prevalent among Protestants, or at least so really and practically held by them, as from want of consideration they are apt themselves to suppose. On the contrary, I am persuaded that it is so slightly held, so little realized, by the great mass of English men and English women, that their not "believing rightly the Incarnation of our Lord Jesus Christ" is the very cause of their dislike of the Catholic religion, which is emphatically the worship of God made man.*

I do not deny that, as a doctrine, the Incarnation is accepted and confessed, at least as far as words go, by the great majority of professing Christians in this country; but what I question is, whether it is a reality to their minds. You, for instance, who are reading these lines, what are your thoughts of Jesus? How do you regard Him, and feel towards Him, and behave towards Him? Would your prayers, your acts of devotion, your daily religious life, be anywise different to what they are, supposing Jesus were other than He is; supposing,

^{*} See No. 85, The Religion of Catholics the Worship of Jesus.

for instance, He were man only, or God only, instead of being God and man in one person? I have no doubt you could give me many texts from Scripture in proof that He is truly God as well as truly man, or repeat to me a very orthodox form of words, particularly if you belong to the Established Church, and approve the Athanasian Creed; I do not question but that you have some sort of feeling or conviction that your Saviour is immeasurably above every human creature, and so, as you would say, a divine person. All this I freely grant; nevertheless, I do not think that you habitually, naturally, and as a matter of course, without recollecting yourself, or making an effort of mind, think of Jesus as He really is. I should say, that if you reflect on your own thoughts about Him, you will find that you consider Him one while as man-say all the time He abode on earth, when He was a little child, and when He died upon the cross,—and another while as God, as now when He has ascended into heaven and is sitting in His glory on the right hand of His Father. Or you think of Him as a supernatural being, half God half man, and acting sometimes in one capacity and sometimes in another. However, therefore, you

may talk of Jesus as your Saviour, and of believing in Him and trusting in Him, after all He is Himself personally a stranger to you, or most imperfectly known to you. I do not say that this is your unhappy case, or, even if it be, that it is altogether your own fault. may be but the fault of the religious system in which you have been brought up, and of that faithless communion, the State-Church of this country, which as good as renounced the worship and the knowledge of Jesus when it revolted against the spiritual kingdom He had set up on earth, and submitted to the supremacy of the civil power. But be this as it may, you must be aware that it is of the utmost consequence that you should know and believe in Jesus as He is, lest the Saviour in whom you trust be but an imaginary being, the creation of your own mind, not the very Son of God, who was conceived of the Holy Ghost and born of the Virgin Mary. Our blessed Lord shows by His own words the importance of knowing Him aright, when, with a sort of anxious love, He asked His disciples (Matt. xvi. 13), "Whom do men say that the Son of Man is?" And it was on Peter's confessing Him-the "Son of Man"—to be "the Christ, the Son of the living

God," that Jesus blessed him, and made him the foundation-stone of His Church. And afterwards we find Him endeavoring to lead on the Jews to the true recognition of His Person. when He said to them (xxii. 42), "What think you of Christ? whose Son is He?" and vainly seeking to suggest to them that He was both David's Son and David's Lord. Nor can you safely forget that the Apostle John has warned you of the sin of contenting yourselves with any doctrine short of that which alone is true. where he says (1 John iv. 3), "Every spirit that dissolveth Jesus," that denieth His humanity or His divinity, or destroyeth the unity of His person ("that confesseth not that Jesus Christ is come in the flesh"-Protestant version), "is not of God; and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world."

I wish, then, to make known to you, or to make better known to you, the Person of your Saviour; and quite sure I am, that if once you understand in your heart who He is, you will never be satisfied, try as you may, until you have learnt more about that religion which alone is the expression of a true faith in Him, as well as of a true love and devotion to His

adorable Person. I am not about to enter into any of those deeply interesting questions, of which Catholic theology treats in discussing the mystery of our Lord's person and His Divine and human natures, but simply to set before you this one point, as I first stated it, viz. who Jesus is.

Consider, then; an eternity had elapsed—if it be lawful thus to speak of what has neither flow nor limit—and during that eternity, those infinite ages to which there was no beginning or starting point, there was no one and nothing but God; existing in and from Himself; sufficient in Himself; supremely happy in the enjoyment and the contemplation of His own perfections; one God in Three Persons, Father, Son, and Holy Ghost; each personally God, each co-equal with the other, yet in their incomprehensible unity but one God; the Son eternally begotten of the Father, and the Holy Ghost eternally proceeding from the Father and the Son. From all eternity God dwelt in His own solitude; and, had it been His will, might thus have dwelt from eternity to eternity. He had need of nothing: He wanted not the service or the society of creatures; in the ineffable union of the Three Divine Persons He was Love, Power, Wisdom, Holiness, Happiness in Himself. But it was His pleasure to cease from this eternal rest, and to begin the work of creation. He created the worlds, angels, and men, "heaven and earth, and all things visible and invisible." From all eternity he had decreed to create the race of men, and in the unspeakable mystery of His divine condescension. Himself to become man in the Person of the only-begotten Son. Man sinned and fell; the malice of the devil, himself an apostate angel, triumphed; yet God, foreseeing all this, had not annulled His decree; the Eternal Son had not abandoned His design; and it. was announced to our first parents that a Deliverer should come, the seed of a woman who should bruise the serpent's head. Years went on-now I may allowably speak thus, for time has begun; at length, when the destined period was come, the Son of God fulfilled His promise, accomplished the eternal counsel, and was made man.

He was made man: but when, and where, and how? It was eighteen centuries and a half ago, on the day that corresponds with our 25th of March. It was in the land of Judgea, among the people of the Jews, whose ancestor,

Abraham, He had chosen to be His ancestor also, according to the flesh, some two thousand years before. Adam He had created out of the dust of the earth, and Eve He had taken out of Adam's side; but for Himself. He chose to be born of one of Adam's race, to be "made of a woman" (Gal. iv. 4), a Jewish maiden, a virgin not only pure and spotless, but "full of grace," whom He had created and thus adorned to be His mother. He was conceived in her chaste womb by the power of the Holy Ghost, the Third Person of the Undivided Trinity. without man's concurrence. He took of her substance and formed to Himself a Body, and into this Body at the same instant He breathed a human Soul; and this Soul, with all its powers, and this Body, with all its parts, He took forever into close indissoluble union with His own Divine Person. Henceforth, for all eternity, He was God and man in one Person. Observe, He did not take an existing man, and fill or surround him with His presence; for then the Christ would have been but a man divinely possessed or divinely actuated. Neither did He create a man Jesus and join Himself to him: for then there would have been two Christs, two Persons; one human the other

divine; one God, and the other man. Neither, again, did He mix up the two natures, the divine and the human, together, so as to frame a sort of compound nature, not wholly human nor wholly divine; for this would have been not to take man's nature upon Himself, but to create a new nature, higher than man's and lower than God's; for divine, in any true sense, it would not have been. In fine, He did not create our nature and then take it, but He took it in creating it, and created it in taking it.

Never, then, for a single moment was there a man Jesus existing personally by himself, separately from the Son of God; never, for a single moment, was there a created human nature subsisting by itself-a man's nature, a body and a soul-without any personal being whose nature it was. But at the very instant of conception—at that very instant, so that there was not an intermediate point of timeat the very instant that He created His human nature, He took it upon Himself, He made it His own, and thus became Himself the Person whose nature it was. He did not take it like a garment, to put on and off, nor as an instrument, to use upon occasion, but He united it personally (or hypostatically, as it is called) 14

to Himself; He substituted His own subsistence, His own personality, for that subsistence or personality which His human nature would have had but for His miraculous interference. Nor, in so doing, did He despoil Himself of any of His essential attributes or perfections: He remained as truly God as before, as He had been from all eternity; but, by taking man's nature, his very nature simple and unmixed, He became truly man. The Eternal Son became the "Man Christ Jesus" (1 Tim. ii. 5), without ceasing to be God and without ceasing to be one. O truth, so simple and so great, which can be likened to nothing, measured by nothing! Our Christ is personally God, personally man, yet not two Persons, but one Person; not a human person and a Divine Person conjoined, but one Person with two natures; both natures, the divine and the human, having but one and the same Person to whom they severally belong, and in whom they severally subsist. He is personally man, only with the personality with which He is God.

This is the Christ in whom we believe,—God made man. This it is that essentially distinguishes the Catholic religion from every counterfeit. None of the new religious can

stand this test. Let a man once grasp this most stupendous, this most blessed truth, and he can never rest till he is a Catholic. It is not so much the Divinity in itself, or the Humanity in itself, which Protestantism cannot master, as the union of the two natures in one only Person. "Every spirit which confesseth that Jesus Christ is come in the flesh is of God" (1 John iv. 2; compare 1 Cor. xii. 3, Matt. xvi. 17). Flesh and blood is unequal to it, and Protestantism has not the spirit which is of God.

But consider again: He who was from all eternity God, became man in time. Therefore Mary's child was the great Lord of heaven and earth; her own Creator. The Eternal God became His own creature's child: He lay an infant in her womb from the moment of His conception to the moment of His birth; He submitted to all the conditions of His human state; His members gaining strength and increase according to the ordinary laws of infant growth, until the full time was come that He should be born into the world. For all the space of nine months Jesus lay in His Mother's womb; for all this space God was there; God was among men. Where Mary was, there was

God incarnate; when she moved, He moved and passed from place to place; she carried within her, wherever she went, the very Person of Almighty God, who now had a local habitation by reason of His taking flesh of her. Is this a thought with which Protestants are familiar? I think not. See, then, how even thus far the Catholic's belief is closely in accordance with the truth. To a Protestant, the Incarnation dates from Christmas-day; to a Catholic, it begins on the Feast of the Annunciation. To a Protestant, Jesus is incarnate only at His birth; to a Catholic, He is incarnate, as He really was, at His conception in Mary's womb. The space of nine whole months, and all the mysteries connected with it, are obliterated from the Protestant's creed; it does not occur to him to take them into account when he thinks of his Saviour, and of His condescension in becoming man for us. "Ladyday," with him, has no religious signification; he thinks of it only as "quarter-day;" the day on which rents and other periodical payments become due; it is associated in his mind with taxes and parochial rates; its Christian import is forgotten all together. But how must the forgetfulness may I not say ignorance? - of

this affect his whole belief and general habit of thought with regard to the foundation-mystery of the Christian religion? How weak must be the hold he has on the great fact itself; how little reality can it possess in his mind; how little influence can it exercise on his affections! No wonder that we find so many speaking of Jesus as if He were not really Mary's child; as if He descended through her, as through a channel; or used her only as a sort of vehicle to bring Him into the world; as if His Body were fashioned somewhere in the heavens; and because Mary was the means which He employed to effect His earthly birth, therefore He might improperly be called her Son; not that He really was her Son; not that He really took flesh of her, and His Body was formed of her substance, as really as that of any merely human child is formed of the substance of his mother. See here a proof, if proof were needed, how little people gather from the Bible, without the teaching and practical inculcations of the Church. The Angel Gabriel said to Mary, "Behold, thou shalt conceive in thy womb a son; and behold, thy cousin Elizabeth she also hath conceived a son" (Luke i. 31, 36: compare ii. 5; Matt. i. 18, 20): the supernatural con-

ception is as real a conception as the natural one. And Elizabeth, when Mary visited her, said: "Blessed is the fruit of thy womb; and whence is this to me that the mother of my Lord should come to me?" (Luke i. 42, 43.) Never for a moment does a Catholic forgethe could not by any possibility forget—that when "Mary rose up and went into the hillcountry with haste into a city of Judea, and entered into the house of Zachary" (verse 39, 40), the Eternal God was incarnate within her; and that when she "saluted Elizabeth," it was His divine light which opened not only her cousin's, but John Baptist's eyes, still an infant in his mother's womb, and His grace, the grace of a very present God, which sanctified him at that moment from original sin. Never can he forget this mystery; for he is taught to meditate upon it when he says his rosary; and he knows that as Mary abode in Zachary's house three months, so did God abide; and when she returned to Nazareth, He returned also.

But come, let us look again at our picture of Christmas-night. There were in the same country shepherds keeping the night-watches over their flock; and behold, an angel of the Lord stood by them, and the brightness of God

shone round about them. The angel announces that a Saviour is born to them in the city of David, and suddenly there appears a multitude of the heavenly army praising God, and singing "Glory in the highest." When the angelic songs had ceased, and the supernatural radiance had died away, and the heavens shone only with the pale glimmer of a common night, the shepherds fill their baskets with such little offerings as their poverty could supply, and leaving their flocks to the guardianship of God, repair to the little town of Bethlehem. Guided by a divine inspiration, they turn aside and enter the stable-cave where the Light of the world had begun to shine. There they find the Babe lying in the manger. The holy Virgin is bending over Him with looks of adoring love; while Joseph, leaning on his staff, bows down his venerable head before his infant God. The shepherds humbly kneel and offer Him their homage and their gifts. Jesus regards them with a sweet benignity; and Mary accepts their presents with a kind and gracious smile. But consider: that little child is God, true God of true God, the High and Lofty One that inhabiteth eternity, whose goings forth are from everlasting to everlasting; the Creator of heaven

and earth, the Maker of her who bore Him. and of the angels who sing glory to Him. You say you believe this; and I trust you do: consider, then, what is involved in your belief. When the shepherds came at the summons of the angel, when the wise men came from the East by the guidance of the star, they looked upon God; they saw Him in His human nature. Though as God he was invisible and unapproachable, as man, He-who? Godhad a visible form and a bodily presence. They who heard that Infant's cries, heard the voice of God incarnate. They who looked upon His countenance beheld the face of God. They who came near to Him, or touched Him, or went in and out, and passed the place in which He lay, came into the presence, or touched the sacred Person, or moved before the throne of God. The manger was the throne whereon the King of glory reposed and received the homage of His creatures. They upon whom He seemed casually to turn His eyes, to whom His childish glances were directed, were looked upon and observed by the omniscient eye of Him who discerns the thoughts and intents of the heart. He whom the heaven and the heaven of heavens cannot

contain, was circumscribed in space; the immensity of the Godhead was inclosed in the body of a little child. Again, are these thoughts such as Protestants are familiar with? Yet St. Paul says, "In Him dwelleth all the fulness of the Godhead corporally" (Col. ii. 9). And St. John writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life: for the Life was manifested, the Life Eternal, which was with the Father, and hath appeared unto us" (1 John i. 1, 2). He does not merely say that he had beheld and lived familiarly with Jesus Christ, and then, by the way, profess his belief that He was truly God: which would be the most orthodox Protestant profession; but he says at once that he had heard, and seen with his eyes, and had looked upon, and handled with his hands the "Word of Life:" "that which was from the beginning;" the "Eternal Life, which was with the Father;" the "Word that was with God, and was God;" of whom he speaks in the first verses of his Gospel (John i. 1-14).

Now this is what I mean. Catholics naturally think of Jesus as a personal incarnate God;

net one while of His divine nature and another of His human nature—thus, practically at least, dividing Him, and making of Him two separate beings-but of Him Himself, one Person. viz. God become man, or, as it is not unusual to call Him, the God-Man or the Man-God. So, when they think of Him as presented in the temple and taken up into Simeon's arms, or, again, as flying into Egypt, that which is always present to their minds is, that He who thus suffers Himself to be carried and presented and borne away in flight, is the holy and eternal God. "who hath measured the waters in the hollow of His hand, and weighed the heavens with His palm; who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance" (Is. xl. 12). Therefore, also, it was the "Ancient of Days," the Everlasting Son of the Father, of whom it is said that He was "twelve years old" (Luke ii. 42); it was the most high God, the Lord of all, who ordereth all things in heaven and earth, of whom it is written, that "He went down with Mary and Joseph, and was subject to them" (verse 51). And another passage tells us what this being "subject to them" means; for one of the reproaches cast

upon Him by the Jews was, "Is not this the carpenter?" (Mark vi. 3.) So that He wrought at His foster-father's trade: the earthly life of God's Beloved Son, for thirty years, was spent in meanest labor. He worked for His daily bread; His hands were chafed and bruised with toil. Whose hands? God's.

And this suggests another consideration. Many may believe, in a manner, that God took our nature upon Him, who shrink from dwelling on the fact in detail. Yet why shrink from so transporting a contemplation, but that their faith is so fragile or so shallow that they cannot bear to think? Be sure they do not know Jesus as He is, who do not love to meditate on what He really did in becoming incarnate for us. He took our nature, body and soul; and I might say much about His having a human soul, and all the consequences of it; how He was endowed with all the natural powers, and feelings, and affections of a man; how, therefore, He grieved, even to weeping and groaning in spirit, and was exceeding sorrowful, even to death; and His human heart was torn with anguish, and at length broke under the weight of man's sin and ingratitude: and yet, all the time, He was "God over all, blessed forever."

and formed the joy and bliss of all His saints. alone having right to love Himself supremely. and to inhabit His own greatness with infinite complacency. But what I wish you to observe is that in taking a human body He took all its several parts and properties, and united them personally to Himself: He was "made flash" (John i. 14): He "took flesh and blood" (Heb. ii. 14). Thus His hands, as I have said. were the hands of God; so that it was literally true that "by the finger of God" He "cast out devils" (Luke xi. 20). Every organ and member, and every principle of His human life, was in personal union with Himself. Hence St. Paul says, as though it were the most obvious expression of the truth, that "God purchased with His own Blood" (Acts xx. 28): the Blood of Jesus is the Blood of God. This thought of Jesus as God personally incarnate is incessant; we detect it everywhere. He says in another place, that "the princes of this world crucified the Lord of glory" (1 Cor. ii. 8); and St. Peter speaks of their "killing the Author of life" (Acts iii. 15). But consider what is implied in this: as truly as the Babe that Mary bore was very God; as truly as Joseph and Simeon took Him in their arms when He

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was a child, so truly they who seized Him in the Garden of Gethsemani, and dragged Him through the streets, and hurried Him from Annas to Caiphas, and from Caiphas to Pilate, and from Pilate to Herod, and back again to Pilate; they who malignantly accused Him, and buffeted Him, and spit upon Him, and blindfolded Him, and struck Him with the palms of their hands, and mocked Him, and scourged Him, and pressed down upon His head that crown of piercing thorns,-committed all this frightful blasphemy and outrage against the God who made them, the almighty and adorable God, the Judge of all the earth. Consider, then, He who suffered under Pontius Pilate, and died upon the cross, was no other than the Second Person of the undivided Trinity. To adopt the words of one who, having uttered them meaning what he said. could not remain a Protestant-how could be? for, surely, they convey a thought most strange. and even revolting, to any Protestant mind: "That Face, so ruthlessly smitten, was the Face of God Himself; the Brows bloody with the thorns, the sacred Body exposed to view and lacerated with the scourge, the Hands and Feet nailed to the cross, and afterwards the

Side pierced with the spear; it was the Blood, and the sacred Flesh, and the Hands, and the Temples, and the Side, and the Feet of God Himself which the frenzied multitude then gazed upon." Such is the great fact on the truth of which our salvation depends. Its reality is the certainty of our redemption.

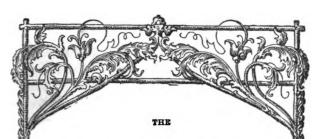
Now, with this great fact Catholic teaching exactly corresponds: the Catholic Christ is really God made man. Hence come those peculiar practices and devotions, which to Protestants look so fantastic and sometimes even idolatrous. I can mention only a few out of many. When Jesus died on the cross, His Soul was separated from His Body; but neither His Soul nor His Body were separated from His Divinity. Therefore, when He "descended . into hell," and the saints of the Old Testament beheld His Soul appear among them, they adored Him as their God; and therefore, also, had one of His disciples met His Sacred Body being carried to the tomb, He would have adored It even as Himself. Hence, in the creed we say, not only that He "descended into hell," but that He was "buried." whose Soul descended into the place of the departed was also buried in the tomb. His Body

which was buried was as much Himself as His Soul which descended; for both, though separated from each other, were united to His Divine Person, so that where either was, there He was. Nay, every separate drop of His precious Blood, wherever shed-whether in the garden, or in Pilate's hall, or in the way to Calvary, or on the Cross itself-remained united with His Godhead, and demanded no less than an act of adoration. Hence it is that Catholics worship Him in the Blessed Sacrament, worship His Body and His Blood each as Himself; because they are severally in personal union with Him, and are inseparable from Him. And here, too, you may see a justification of the Catholic practice of communion in one kind. Christ is one with His Body as with His Blood; and they who receive Him in either kind receive Him whole and entire, His Body and His Blood with His Soul and His Divinity. It is their intense belief in this truth, that "the Word was made flesh," which makes devout Catholics seek Jesus in the tabernacle where He resides under the sacramental species; which brings them so constantly to Mass, wherein the God-Man offers Himself to His Eternal Father for the living and the dead;

and which, above all, leads them so frequently to holy Communion, that they may feed on that Flesh which, never separated from His Spirit, giveth life to the world. Hence also it is that they address Jesus in litanies and other forms of prayer, which call to mind every detail of His infant state, and every circumstance of His Life and Passion. Hence, also, their devotion to His precious Blood, which still runs through the veins of His glorified Body, and to the Five Wounds with which He pleads for us before the mercy-seat in heaven. In heaven Jesus is still, as when on earth, God made man; not more God, and not less man. His human nature is His for all eternity: He has still and forever a man's body, and a man's soul, and a man's heart; a human heart and yet divine, for it is the heart of God. This Heart beats with most fervent love for men; therefore, also, we Catholics make It the object of our worship, direct to it acts of love and homage, and labor to make It some little return for all It suffered and all It still feels for us. Hence, again, it is that we delight in representing the Person of Jesus to our minds, and before our very eyes, not only by meditating upon Him, but by making images and pictures of Him,

and honoring Him in them, and especially in the holy Crucifix. Hence-need it be said?--the love and honor which we pay to Mary, with all those accompanying peculiarities at which Protestants are shocked, because they do not believe, or, at least, do not grasp the idea that she is indeed the Mother of God. They shrink from giving her the title, and think it safer and more natural to call her only the Mother of Jesus. Hence, in fine, the veneration which we pay to holy Joseph, and the confidence we feel in his prayers for us, because he lived so near to Jesus, and was brought into such familiar contact with Him, and thereby must have received into his soul lights and graces which it is impossible to measure.

All hang together as parts of one harmoniscus whole, one thing following from another, and all having their root in this, that Jesus, though truly man, is not a man like one of us: He is not an individual human being; He has no human personality; His Person is a Divine Person; He is not a man and God, nor a man made God, but God made man.



BENEDICTION OF THE MOST HOLY SACRAMENT;

OR,

WHAT CATHOLICS DO WHEN THE CANDLES ARE LIGHTED.



NEW YORK:

EDWARD DUNIGAN AND BROTHER, FULTON-ST. NEAR BROADWAY.

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BENEDICTION OF THE MOST HOLY SACRAMENT

It is evening, and the church is full of people. Vespers are just over, but the congregation do not depart; on the contrary, they seem composing themselves more devoutly to prayer. Already many are on their knees, and all eyes are looking one way. Lights are breaking forth on the altar, amidst the flowers, like stars coming out in the heavens on a clear night. Soon it will be one blaze of splendor.

The priest appears in his vestments with his attendants; he goes up to the altar; an increase of awe and happiness is visible on the countenances of the people; he opens the door of the tabernacle, and instantly sinks upon his knees; then rising, he descends the altar-steps, and again kneels, and bows himself almost to the ground. And see, upon the altar is a bright object, shining in gold and precious

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stones; the priest is reverently swinging the censer towards it, and the sweet clouds of incense rise, and envelop every thing around, and float into the body of the church. Meanwhile the organ is playing, and the people as with one accord, are singing, and as they sing they keep their eyes intently fixed on the bright object before them. It would seem as if they could not pay it honor enough; for now the priest has taken the holy thing, and solemnly placed it on high above the altar; and there it stands, like a king enthroned to receive the homage of his people.

But the music changes, and the notes become sweeter and more joyous; the people continue singing and praying, and seem to be addressing some one whom they love very much, and who they are sure is listening to them. And again the music changes, and then follows a more subdued and solemn song. When this is finished, the priest stands up, sings a prayer, and then a veil is put over his shoulders, and he ascends the altar-steps, and reaches up and takes the glittering object in his hands from amidst the candlesticks; and all is hushed, save the silvery sound of a little bell, and the people bow their heads, he holds

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up the holy thing, and makes with it the sign of the cross over the kneeling multitudes. Then there bursts forth a hymn of thanks and praise, and all is over.

Now what—who is this that has been the object of such fervent adoration? Why were the people so still, and why did they bow their heads, and what took place during that solemn silence?

My friend, you have been present at the Benediction of the Most Holy Sacrament. Jesus Christ Himself has been lifted up and set on high, to be worshipped and adored; and during that solemn silence, when the sign of the cross was made over us, it was He that blessed us. We prayed that He would bless us, and He did. Benediction is but another name for blessing; and the Object on which every eye, and (we will hope) every heart was fixed, was the Most Holy Sacrament, —Jesus Himself present in His Most Holy Sacrament; Jesus under the form of bread. He was in the centre of that golden vessel, and to Him, not to it, our prayers and homage were directed. The lights, and the flowers, and the incense, and the vestments, and the music, and the singing, were all in His honor. It is true that

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we called upon the Blessed Virgin* to pray and intercede with her Divine Son, whom she beholds in His glory, while we see nothing but the sacramental signs; but He was the one object of our worship; we look to Him; we never took our eyes off Him; while we begged Him, by the love He bears His holy Mother, to cast a gracious eye upon us.

You will not say that what you saw was mere form and empty ceremony; there was something in it too much like reality for that. You will not say it was idolatry; you saw enough to feel that they who worshipped were worshippers in spirit and truth. Their very looks and postures, their very voices, showed that God was in their hearts, and almost, as it were, before their eyes. And, indeed, how can they be idolaters who believe that Christ is present, and therefore worship him? But will you say, It is so hard to believe that Jesus Christ is really present? Surely not, if you believe that Jesus Christ is really God incarnate-God made man. If you believe that Jesus Christ is really God; that He was really

^{*} The Litany of the Blessed Virgin is commonly, though not always, sung at Benediction.

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God when He lay for nine months in Mary's womb, hidden from the world; or when He lay a helpless infant in Mary's lap; or when He was seized by the soldiers, and scourged. and crowned with thorns, and nailed to a cross. and was left to hang and to die thereon in agony; surely, I say, if you believe all this; if you believe that God so humbled Himself as to become a little child, and be crucified as a malefactor,—it cannot be difficult to believe that He should so humble Himself as to take upon Himself the appearance of bread in the Most Holy Sacrament. Yes, take this fact of Christ's humiliation and dwell upon it:-God becoming man; God a little child; God a boy of twelve years old, asking questions of the doctors in the Temple; God walking among men unknown; looking like other men, treated like other men; crucified, raised aloft upon a cross at the top of a hill, in the face of all the world; denied, despised, laughed to scorn; surely after this there is nothing strange in His humbling Himself, and hiding Himself, and remaining hidden from the world's eyes in the Blessed Sacrament; nothing strange in His being still denied, despised, and laughed to corn of men.

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Or take the simple fact of the Incarnation, and see whether it does not imply a further mystery. That the great God of heaven and earth should become man, and live three-andthirty years on earth, and then go away into heaven, and never visit us again for hundreds and thousands of years, and remain at as remote a distance from us as if He had never taken our nature upon Him,—this indeed it would be difficult to believe, unless He told us so. But so far from being difficult to believe, it seems to follow as a necessary consequence, that having once become man, having once dwelt among men, and having so loved us as to die for us, He should never cease to be present with us in some real way, though still, as before, a hidden way. We should in a manner expect that, as He is still clothed with our nature, as He is still man, and will never cease to be through all eternity, so in His almighty power He would contrive some way by which, while reigning in heaven, adored by all His Saints, He might continue nevertheless to dwell with us, and be adored by us, His brethren, still living on earth.

Or again; can you suppose that God would be less present to us Christians than to the

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Jews under the old law? And yet, in some mysterious way, He dwelt with them. We read of His going before the Israelites in their departure from Egypt (Exodus, xiii. 21); of His coming down on Mount Sinai and talking with Moses, and of His glory dwelling upon the mountain (xxiv. 16); and again, repeatedly, of His glory filling the tabernacle, and of all the people falling down and worshipping (Levit. ix. 24; Num. xvi. 19). And afterwards, on occasion of the dedication of the Temple by King Solomon, we read of the Lord coming to take possession of His dwelling; and of a cloud of glory appearing and filling the house of the Lord, so that the priests could not stand to minister (1 Kings, viii. 10, 11). Can you suppose that we Christians are less favored than were the Jews?—we to whom heaven has been opened by the resurrection and ascension of our incarnate Lord; for whom He sent down the Holy Ghost, the third Person of the eternal Trinity, on the day of Pentecost (Acts, ii.), that He might abide with us for ever in His church? (John, xiv. 16, 17.) No; our blessed Lord promised never to leave us; He said He would come again and dwell with us (John, xiv. 18, xvi. 22); and St. Paul

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assures us (Heb. xii. 22-4) that all that the Jews had in figure we enjoy in reality.

But if you still doubt, and find it hard to believe so blessed a truth, let us go together to the stable at Bethlehem, and behold the wonder that has come to pass; and then see whether you will not find it easier to believe in this other great mystery of love. You sleeping infant, lying so still, and seemingly so careless of us, is the eternal Son of God, by whom the worlds were made; He is the very wisdom and power of God; He knows all things, and can do all things. Around Him, kneeling and absorbed in prayer and adoration to Him, are Mary His mother, Joseph His foster-father, and the shepherds. And now, if your faith in Him is a true faith; if you really believe not only that He is the infant you see He is, but also that He is the God you cannot see He is but know He is, you will also sink on your knees, and humbly adore Him, and pray to Him. And should He wake and smile upon you, or stretch out His little hand as if to welcome you, with what delight would you regard Him, and how blessed you would feel it to be noticed by Him! But suppose, while your heart was thus full of love and joy, an

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unbelieving Jew were to come into the stable. and instead of kneeling down, or making any sign of reverence, were rather to take pains to show that he looked upon you as a foolish idolater for worshipping a child, and one too so meanly housed and so poorly attended, how should you feel towards him, and what would you do? Would you not deeply pity the man who had not the consolations of your faith. and whose reason was so proud that he would not humble it to acknowledge as his God one who, so far as he could see, was only a little child? Would you not take him aside, and in the fullness of your heart tell him of the love of God in taking our nature upon Him; that the Infant he beheld was really God made manifest in the flesh; that although he could not see His godhead,-although His godhead was disguised, hidden under His human nature, yet there It really was; and so would try to teach him that the very humiliation which had excited his scorn deserved his deepest love and gratitude?

And now, my friend, whatever you would have said to the Jew who would not worship our infant Saviour, I now say in all earnest affection to you. You have been told what

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Benediction is: you have seen how Catholics worship Jesus in the Blessed Sacrament: how fervently they pray to Him, how humbly they bow down before Him, and adore him, and pay Him all the honor that they can. You have been told, as Mary and Joseph and the shepherds might have told you, that, though you knew it not at the time, Jesus Christ, th eternal Son of God, was as truly present on the altar in the church as He was in the manger of the stable at Bethlehem. He that lay in the stable. He that hung upon the cross, was our Saviour and our God, although the Jew would not believe it; and so now He is truly in the Sacrament of the Altar, although vou may not believe it. It required faith to know that Jesus the little child was God, and Jesus hanging on the cross was God; and so now it requires faith to know that the Blessed Sacrament is not what it appears, but is Jesus Christ our Saviour and our God. This is no less true because you do not believe it; but great indeed will be your loss if, now that you have the means of learning the truth, you still continue in your unbelief.

Come, dear reader, if you have listened to me thus far, you must let me tell you that you

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are responsible to Almighty God for what I have said to you; for one of the questions you will be asked at the judgment-day will be why you did not believe in the real presence of Jesus in the Blessed Sacrament. If you say, that you do not understand how it can be: I reply, that you are not required to understand it; but neither do you understand how Jesus could be at once both God and man, and yet you believe that so it is. If you say, that you sanot see Jesus present under the form of bread, and therefore cannot believe that He is present, I ask you whether you do not believe that He is in heaven, because you cannot lift p your eyes and, like St. Stephen, behold Him there; and whether you have forgotten hat Jesus Himself said, "Blessed are they that have not seen and have believed?" (John, xx. 39.) We cannot tell how Jesus, whole and thire, could pass through His rocky sepulchre # His resurrection, or could enter the room where His disciples were assembled when the doors were shut: neither can we tell how He present whole and entire, in each particle of the Blessed Sacrament. But as surely as God cannot lie, so surely shall we not be decaved in believing both these mysteries.

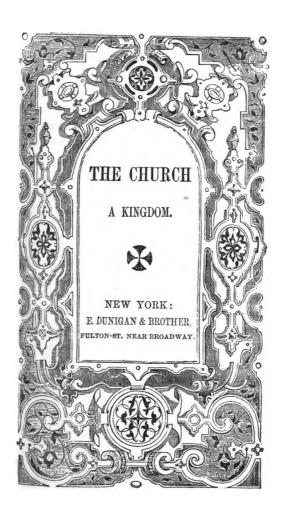
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Could Jesus have spoken more plainly than He has spoken? "This is My Body." is My Blood" (Matt. xxvi. 26, &c.). "I am the Living Bread which came down from heaven. If any man eat of this Bread, he shall live for ever: and the Bread that I will give, is My Flesh for the life of the world" (John, vi. 51). And when the Jews, like Protestants now-a-days, "strove among themselves, saying, How can this man give us His Flesh to eat?" He did but repeat what He said in plainer words: "Amen, amen, I say unto you, Except you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you" (ver. 54). He did not answer the question of the Jews, How is it so? but repeated once more His divine doctrine, that it is so.

Oh, be not you of the number of those who cry, "This saying is hard, and who can hear it?" (ver. 61), lest Jesus include you also among the unbelievers. "There are some of you," He said, "that believe not" (ver. 65). Go not back, as did many of those who heard His words (ver. 67); but hasten on to know the truth more and more, now that you have learnt this little about it. Why will you not be-

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lieve? Why will you not join those happy worshippers whom you have seen to-night? Many of them, perhaps, were once as ignorant as you, but God has enlightened them. Now they know that which they adore (John, iv. 22). They have the infallible testimony of the Church of Christ to the truth of their belief. The Church of Christ, from the very first, believed this blessed doctrine. All England believed it three hundred years ago, and had believed it ever since it became a Christian nation. The Catholic Church all over the world believes it to this day. Jesus will also teach you the true faith, if you will ask Him. Oh, then, before you leave this holy place, beg Him to give you grace to know His will and to do it.



If we search through the motley mass of religious opinions, or rather of opinions on religion, which prevail in this country, we shall find one, and probably one only, in which the majority of Protestants agree; and it is this. that religion is something altogether personal and inward, "between Almighty God and a man's own conscience," and in no way necessarily bound up with this or that particular form. nor belonging to this or that particular denomination of Christians rather than any other. "To me," says Milner, the approved Protestant Church historian, "it seems an unhappy prejudice to look on any of the forms as of Divine right;" and certainly such is the general opinion. Wherein this "inward, personal, vital religion" consists, persons may widely disagree; many, both of the Establishment and of

divers among the other sects, would say, that it consists in a distinct holding of the doctrine of justification by faith alone, the mark, according to Luther, of a standing or falling church; others would place it in a certain devotional feeling; and others again, including perhaps the majority of the more worldly-minded, would reduce it to a mere natural sense of duty and uprightness, and faithfulness between man and man in the different relations of life. However, though they disagree as to what it is not; they all reject the idea of its being bound up by Divine appointment in any special outward form whatever.

That forms of some kind or other are necessary, indeed, all admit; because all admit that we are corrupt, or at least frail creatures; that the world around us is very engrossing; and that religion is something strange and wearisome to our natural selves, and therefore would run the risk of being entirely forgotten, if we were not continually reminded of it. On this account, it is needful to have certain outward observances forced, as it were, upon us, such as public worship and the "preaching of the gospel." Now, these things would not be practi-

cable, unless Christians could be found to join together in sufficient numbers to form congregations; for nothing is ever done well that is not done with something of system and order; preachers must be educated, and they must also be maintained, so as to enable them to give their minds to their work without hinderance; and all this requires something of union and outward discipline.

Protestant England, therefore, is agreed that there must be forms, for the purpose of preserving "vital religion;" this last being a spirit of so delicate and subtle a nature that it would escape without them, just as wine or any other liquid would run away to utter waste unless kept in a vessel of some sort. But, as the wine is something quite distinct and separable from the vessel in which it is kept, so is the spirit of religion (in the opinion of Protestants) quite distinct and separable from the forms in which it is preserved; and further, as wine is poured. now into a cask, now into a bottle, now into a glass or cup, not altogether indifferently, but according to the circumstances and needs of the moment, so, as the historian already quoted goes on to say, "circumstances make different modes (of church government, religious wor-

ship, &c.) more proper in one place and one time than another."

And if different times and places require different forms, so also do different persons. Men are of various tempers and habits of mind and life, and so it is well (they think) that there should be different denominations to accommodate them all. As a gentleman would rather drink his wine out of a glass than a pewter cup, so he would have the less palatable draught of religion administered to him in a way as little objectionable to his polished tastes as possible. He would think it both unbecoming and disagreeable to have to sit among the poor under the ministry of a Baptist or a Wesleyan, and would, in all probability, be much disgusted with what he would hear if he did so. He likes nothing sudden, or startling. or vehement, "no ranting," but something more like what he is used to in the daily course of his life; something smooth and easy, respectable, and gentleman-like, and sober-minded; in short, he likes the Church of England; and it is natural he should, for it was set up by the rich and for the rich. It has been very truly said, by a clever Protestant writer, that as the Presbyterian Kirk in Scotland does not reach

high enough to touch the great, so the English Establishment does not stoop low enough to touch the poor. And certainly these feel themselves as little at home in the churches of the Establishment, as their richer neighbors do in any of the Dissenting chapels. And accordingly such of the poor as frequent any place of worship are usually to be found in these last. I do not mean that none but the poor frequent them; on the contrary, all classes of Protestant Englishmen, except quite the higher, have much more taste for what they find there than for what is offered them by the "venerable Establishment." And with all alike, as we have said before, it is a mere matter of taste; they go, as they say, "wherever they can get most good," that is, wherever they are best pleased.

Now, it is quite true that all these parties are sometimes very bitter against one another: but when we come to sift the cause of their mutual anger, we shall certainly not find that it rests in any one of them on a belief in the Divine institution of their own peculiar sect. It is either that they object to certain doctrines held by their opponents, or that they think the form professed by them less favourable to the growth

of inward religion than their own, or they may dislike them for some reason apart from the religious question altogether. Thus the Baptist shakes his head at most other sects for retaining the practice of infant baptism, which he thinks a superstitious observance, and tending to obscure the great doctrine of regeneration, and so to check the growth of vital religion; the Quaker blames all who profess any sacramental rites; the Wesleyan objects to the Calvinism of one sect, and the denial of infant baptism by another; and all Dissenters alike consider the State Church a burden and a tyratny, and sneer at the self-contradicting medley which she calls her doctrine; while they earnestly renounce her one leading principle, that spiritual power is lodged in the Sovereign. The Estab lishment, on the other hand, from its high position of wealth and state patronage, looks down on all Dissenters with a certain degree of contempt, as men of unpolished minds and democratic principles. "Show me a Dissenter." savs the Churchman, "and I'll show you a Radical." The Establishment, with its comfortable endowments, and its decent dependence on the civil magistrate, is just what he thinks it ought to be, a praiseworthy national institution, to be

supported by all good and loyal citizens; and to deem of it otherwise argues, in his opinion, a restlessness and insubordination of spirit much to be blamed. Still few English Churchmen (except a small party, searcely to be considered as belonging to the body in which they find themselves, and which they are leaving in rapid succession) would pretend that their Establishment is of Divine institution, or has any claim on man's obedience as of Divine right, except it be the divine right of the Sovereign; aeither would any Dissenter so speak of his own particular sect. How, indeed, could either of them, in common sense, put forward such a pretension, when no one of them is as yet more than 300 years old, whereas our Lord lived upon earth 1850 years ago? Thus the opinion which each sect has of itself taken at the highest, can amount to no more than this: that it is the best adapted to fulfil its purpose, that is, to keep alive religion in the soul; but that it is of Divine appointment no one of them will be found to pretend.

I do not mean but that persons often look upon themselves individually as divinely called to join this or that sect. A man, for instance, who has been hitherto of no religion at

all—a careless member, perhaps, of the Estab lishment, going usually to church because his master goes there, may happen accidentally to walk into a Wesleyan meeting while the sermon is going on. The preacher is describing a state of mind which he immediately recognizes as exactly his own: his attention is riveted: and while he goes on listening, as probably he never listened before, he feels strong and unusual stirrings of his heart; his conscience is awakened, his feelings overpowered, and he seems to himself a new creature. Such a one often considers this "experience" as a special call to himself to become a Wesleyan; he has found, as he thinks, the treasure hid in a field, and must straightway sell all that he has and buy that field. Nevertheless he does not attempt to say that it is every one's duty to become a Weslevan because it is his; he may still, very probably, consider the Church of England a very nice religion for gentlemen and ladies, though it did not answer for him; and he has no scruple of conscience whatever in attending an Independent meeting, or a church of the Establishment, when he cannot get to his own chapel. And why should he? for he cannot help knowing that his sect, however excellent

he may think it, was, after all, but of man's devising, founded not by Christ, but by Mr. John Wesley.

Such, then, is the Protestant belief: that inward spiritual life is independent of outward ordinances, and that no one outward form more than another is of divine appointment. Now the question I would propose for your serious consideration is. Whether this belief is true? And it is a weighty question, and one touching our eternal interests; for if it be not true, if our Lord, in point of fact, ordained it otherwise; if He laid up His treasures of spiritual gifts in any one appointed treasure-house: if He not only breathed into the world a living soul of faith, but also moulded and organized a body wherein that soul was to be lodged; and if that body be still existing upon earth, it, and it only, must be right, and all else wrong; and if we do not join ourselves to it, it must be at the grievous peril of our souls.

Of what nature, then, was the religion which our Lord came upon earth to found? Let us examine this great question once for all, and let us do it by the light of holy Scripture; for, as we know, it is of our blessed Lord and His religion that Scripture treats from one end

to the other, the Old Testament as well as the New; for if the one speaks of Him in history, so does the other in prophecy. "The Law," says a holy writer, "is the Gospel prefigured; the Gospel is the Law interpreted." And our Lord Himself, and His Apostles after Him. frequently refer to the prophecies, and to their fulfilment in Him, as one of the evidences that He was indeed the promised Messiah. same are they that give testimony of Me," said. our Lord of the Scriptures, meaning thereby the Scriptures of the Old Testament, for not a word of the New Testament was yet written. And again, to His sorrowing disciples, as they journeyed towards Emmaus after His Passion. and as yet knew not of His Resurrection, He said, "O foolish, and slow of heart to believe in all things which the Prophets have spoken. Ought not Christ to have suffered these things, and so to enter into His glory? And, beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things that were concerning Him."

Let us first see, then, what the Prophets say of our Lord and His religion, and next compare these prophecies with the actual history of the establishment of that religion upon

earth, as given in the New Testament; so we shall be better able to judge whether the idea of it which, as we have said, prevails in this country, is really the true and Scriptural one.

No one can read the prophetical Scriptures without seeing that our Lord is there represented to us not only as our Prophet, to teach us His truth; not only as our Priest, to offer Himself in sacrifice for our sins, but also as our King, to rule over us: and indeed, of these three characters, this of King is the one which stands out most prominently. One of the earliest types of Him presented to us in the Old Testament—the holy Melchizedec—was a king. the king of Salem: "Thou art a priest for ever, after the order of Melchizedec;" our Lord is King, then, as well as Priest. So also Moses: "A prophet shall the Lord your God raise up unto you like unto me;" our Lord then is Ruler as well as Prophet. David, His great type, as well as His father according to the flesh, was a king, and He Himself is continually spoken of by the Prophets as One who should sit on the throne of His father David for ever. We can scarcely glance at random down a single page of the Psalms or the Prophets without meeting with some allusion to our

Lord in His kingly office, generally under this very name of David; David himself, be it remembered, (at the time when most of the prophecies were spoken,) having been long dead. There was never any doubt among the Jews before our Lord's coming, (nor indeed is there now,) but that these prophecies referred to their promised Messiah; and that the prominent character attributed to Him in the ancient Scriptures is that of a king, is manifest from the fact that this was the idea concerning Him which took almost exclusive possession of the mind of the Jewish people, so that they expected Him to appear in all the pomp and power of this world's royalty; and that He disappointed this their expectation was one main cause of their rejecting Him.

But what is a king? one who rules over a kingdom. If then, our Lord was to be a king, what was to be His kingdom? Here, too, the voice of prophecy is loud and distinct, foretelling not only that our Lord should found a kingdom upon earth, but also several particulars concerning the nature of that kingdom.

We read in the book of the prophet Daniel, that when the children of Israel were captives in Babylon, Nabuchodonosor, the king, had a

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dream, by which his spirit was troubled: but when he awoke the thing had gone from his mind, and none of his wise men, magicians, astrologers, or soothsayers could recall it to him to give him the interpretation of it. Therefore he commanded them all to be slain: and Daniel also, a young captive of Israel, and a prophet of the Lord, was sought out to be slain with them. But Daniel prayed to the Lord, and the Lord revealed to him the king's secret by a vision of the night; so that he was able to declare both the dream and the interpretation thereof. The king had seen in his sleep a great image, whose head was of fine gold, its breast and arms of silver, its belly and thighs of brass, and its legs of iron; and the king looked upon it till he saw that a stone, cut out without hands, smote the image on the feet, which were part of iron and part of clay, and broke them in pieces; and then the iron, the clay, the brass, the silver, and the gold were broken in pieces together, and became like the chaff of the summer threshing-floors. and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

Such was the king's dream: and Daniel gave him also the interpretation of it. He told him that the head of gold signified his own kingdom, which then bore almost universal rule, and was called the great Babylonian Empire, from its chief city, Babylon, which was the wonder of the whole world for its power and great strength. But Daniel foretold that a second kingdom should arise, signified by the breast of silver, which, though inferior to the first, should yet take its place. And this came to pass; for we read in the Bible that Babylon was taken by Cyrus, king of the Medes and Persians, and its king, Baltassar, slain in the midst of an impious banquet, in which he was drinking from the sacred vessels which had been brought from the temple at Jerusalem. The kingdom of the Medes and Persians thus became uppermost, and bore sway for a time; till, as the prophet went on to foretell, and as truly came to pass, it was subdued in its turn by another kingdom, signified by the belly and thighs of brass. This was the kingdom of Macedonia, in Greece, which was to yield in the course of time to another and yet mightier empire, likened to the legs of iron, because "iron breaketh in pieces and subdueth

all things, so this kingdom should be strong as iron, and break in pieces and bruise." And all this was exactly fulfilled; the great Roman Empire subdued almost the whole world with power against which nothing could stand; and had just reached the very topmost point of its glory when our blessed Lord was born.

Such, then, were the first four kingdoms whose rise and fall exactly answered to the prophecy concerning them in this wonderful vision; but what was the fifth? What was the "stone cut out without hands," which was to arise in the latter days of the fourth empire, and to break the whole image in pieces, and itself to become a great mountain and fill the whole earth? The Prophet gives the interpretation of this as clearly as of the others. "In the days of these kings" (the fourth kingdom) "shall the God of heaven set up a kingdom which shall never be destroyed, and it shall stand for ever and ever."

Now there never has been any difference of opinion among Christians as to the application of this prophecy. No one has ever doubted but that the kingdom of God here spoken of is the Christian Church, which our blessed Lord came upon earth to found. Let us consider,

then, a little more attentively how the Christian Church is described to us in this prophecy. It is described to us as a kingdom; and that surely not in a figurative, but in a real sense, unless those other four kingdoms spoken of were figurative too, which we know they were not. If the Babylonian, the Persian, the Macedonian, and the Roman were real empires. surely the empire which was to spring up in the reign of the last of these, and to take its place, must be real too. In some particulars, certainly it was to be unlike the others: it was to have a mysterious beginning, represented by the "stone cut out without hands," whereas they, as the image of a statue implies, were the work of man; it was never to come to an end, whereas they were to be broken in pieces till they should become like chaff on the summer threshing-floors; in a word, they were the kingdoms of men, but this is called the kingdom of the God of heaven. Still, in other respects, it was to be like them; they were kingdoms, so should this also be a kingdom; they were universal kingdoms, not strictly speaking, but so called because they bore sway over many nations, and were confessedly supreme on earth; and so this also should be a univer

sal kingdom, only in a sense still truer and more complete.

Thus spoke the prophet Daniel concerning the Church of Christ, and the voices of all the prophets join in the same strain. The very multitude of prophecies of this description makes it impossible to quote them; but any one who has ever read with attention either the books of the Prophets or the Psalms cannot fail to have observed that the leading idea which they convey concerning the Church of Christ is that of a kingdom.

Now we would just ask, If the Protestant view, that Christ's religion is only a set of doctrines, or a feeling, or a sense of duty, is the true one, how can we say that the prophecies have been fulfilled which so uniformly represent Him as coming upon earth to found a kingdom? A kingdom is something very different from a doctrine or a feeling; it may embody doctrines and call forth feelings; but itself must be something outward and visible, with distinct laws and abiding ordinances, and rulers of various degrees, deriving their commission from its king. Why, then, did the prophets speak of that which our Lord was to establish as a kingdom, if it was to have none

of these things? Shall we say that prophecy has failed: that holy men of old, speaking as they were moved of the Holy Ghost, represented that as a kingdom which, after all, was now to be at all like a kingdom, was not to have any of the characteristics of a kingdom?

But let us turn to the New Testament, and compare the history of the establishment of our Lord's Church there given us with this language of prophecy. And here the first thing that strikes us is, that these same titles, king and kingdom, are still applied to our Lord and His Church. Thus the angel Gabriel, in announcing His birth to His blessed Mother, said of Him, "that the Lord God should give uniss Him the throne of David His father, and that He should reign in the house of Jacob for ever," As a king He was inquired after by the Wise Men of the East; as "the King of the Jews," His life was sought by Herod; as a king He rode into Jerusalem before His Passion. "Art Thou a king, then?" asked Pilate; and He answered him, "Thou sayest." "Hail, King of the Jews!" was the cry of the insulting soldiery, bearing witness to the truth even in their mockery: and the title "King of the Jews," in spite of the objections of the chief

selests and elders, was written upon His cross. In like manner His Church is called a king "The kingdom of heaven is at hand," was the declaration of His forerunner, the holy Baptist. "The kingdom of heaven is at hand," so preached the Apostles when our Lord sent them forth on their first mission; and "the kingdom of heaven" is the name constantly given by Himself to His Church, in all the parables in which He prophetically traces out her history through the days to come. He says the "kingdom of heaven" is "like a tree," "like a net," "like a marriage supper;" so that all these, the tree, the net, the marriage supper, are mere images of the Church, but the kingdom of heaven is her own proper title.

Thus much no one can dispute; the only question is, What is the meaning of these words "king" and "kingdom?" Some Protestants would say that the kingdom of Christ is only a general expression, meaning all Christians; others that it means the invisible company of the elect; but all agree that it has no outward bond of unity, no government; that is to say, that it has nothing which makes up a kingdom in the ordinary sense of the word; for if the word "kingdom." as generally used, means

any thing, it certainly means a society of men bound together by obedience to certain laws and to a certain head.

Let us look a little further, then, into the New Testament history, and see whether we do not find there any traces of such a society having been indeed established. We read that our blessed Lord chose from among His disciples twelve men, whom He called Apostles, to whom He gave commission to go and teach others, and promised that he would be with them even to the end of the world, thereby indicating that he would be with those who should come after them as well as with themselves; for, as they well knew, they were not to escape the common lot of humanity, but long before "the end of the world" they would have entered into their rest. Moreover, from among these twelve He chose one who was called Simon, and to him he committed, in an especial manner, the headship of the kingdom He was about to found: "I will give unto thee," He said, "the keys of the kingdom of heaven;" He gave him a new name also, the name of Peter, which signifies a rock or stone, and which seems, therefore, to have a direct reference to the prophecy of Daniel that we

have been considering: "I say unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." And by and by, after our Lord had gone back into heaven, and the Apostles had received the promised gift of the Holy Ghost, we see St. Peter, the appointed chief, stepping forth, as it were, with the goldon key to open the door of the kingdom: "Peter, standing up with the eleven, lifted up his voice and spoke to them;" and "they that received his word were baptized, and there were added in that day about three thousand souls." And what did these three thousand do? Did each of them go his separate way; carrying with him, perhaps, some new truth in his mind and some new feeling in his heart, to Work them out as might seem good to himself? No: we are told that "they continued steadfastly in the Apostles' doctrine and fellowship;" that is, they joined a certain visible body, in ebedience to certain visible rulers; "the Lord added to the church daily such as should be wved." But as yet the company of believers, though sufficient in numbers to be called "a multitude," were only of the children of Israel? Presently the time came when the promise of

the gathering in of the Gentiles was to be fulfilled; and again St. Peter unlocked the gates of the kingdom, and threw them wide open to all nations, (see Acts, x., xi.) Thus did the stone begin to grow into "a great mountain," inasmuch as the Church became Catholic, that is, universal, the Church of the nations; and it went on growing and increasing in divers lands and throughout succeeding ages, until the Roman empire was broken in pieces and became like the chaff of the summer threshingfloor, even as the Prophet Daniel had declared that it would, and this new kingdom arose in majestic grandeur out of its ruins. But did the Church, by becoming Catholic, cease to be one? Did the church of one place cut itself off from the church of another? Did believers everywhere arrange themselves in independent bodies, according to their own particular tastes? Assuredly not: the stone, as it grew into a mountain, did not thus split into fragments; the Church, though it spread from land to land, continued one; one, not by & mere hidden bond, knitting together the elect, as some Protestants would say, but by a real outward visible oneness; it was not only "one spirit," but "one body," even as it had "one

Lord, one faith, one baptism, one God and Father of all, above all, and through all, and in all." It was one in government: it had "one Lord," even the Lord Jesus Christ, the real King of the kingdom: and as He was no longer visibly present to rule His kingdom in person, it was ruled, in His name and with His authority, by the one visible head whom He had Himself chosen, and by the one body of Apostles whom He had appointed to govern in union with that one head. And this governing body ruled over the whole Church in all places. Look through the Acts and Epistles, and you will see "St. Peter and the Apostles" making laws for the government of the Church; examining into and punishing transgressions; excommunicating, that is, expelling from the kingdom of the Church, and readmitting on repentance; in short, exercising all the acts of government, and that in the name. ' and with the authority of Christ, and the sanction of the Holy Ghost. For instance, when a question arises how far the law of Moses is binding on the Gentiles, the Apostles settle it, and announce their decision in these authoritative terms: "It hath seemed good to the Holy Ghost and to us." And we are told that Paul

and Timothy, as they passed through the cities, delivered unto them the decrees for to keep that were decreed by the Apostles and ancients (Prot. vers. elders) that were at Jerusalem. The Apostles had, further, a power of ordaining others to rule under them, to whom they, therefore, committed a portion of the authority which Christ had committed to them; and this they did in every church which they established. We read in Scripture of bishops and priests, (or presbyters, ancients, or elders,) and deacons, and that the power given them was from the Holy Ghost. "Take heed unto yourselves," said St. Paul unto the "ancients" of the church of Ephesus, "and to all the flock over which the Holy Ghost hath made you bishops." (The word in the Prot. version is overseers, which has precisely the same meaning.) Thus we see each church had its own pastors, and these of different degrees of authority, and all these again bound in obedience to the governing body by whom they were appointed, and that governing body, again, gathered, as it were, round one head. Surely nothing can more perfectly represent the idea of a kingdom than this; it was a kingdom in as true a sense as the realm of England may

be called a kingdom, only that it was a universal kingdom, or rapidly tending to become such, and a kingdom set up for a spiritual end, and enriched with spiritual treasures. What became of it afterwards? At the death of the Apostles, did it fall to pieces? Was there no provision made for its continuance? Was the rock on which it was built to be broken in pieces when he to whom Christ gave that name died for his Master's cause? Had St. Peter no successors to whom the Lord's commission extended? Surely the account given us in Holy Scripture of the founding of the Church would lead us to expect that it was to be a permanent institution; a living, growing kingdom, universal and yet one, and to endure to the end of the world; indeed, it was part of the prophecv of Daniel, that this kingdom "should never be destroyed, but should stand for ever." If, then, it still endures, where shall we find it? what is it?

Is it the Church of England? That is so far from being a universal kingdom that it is only part of a kingdom; it is a mere institution of the kingdom of England, like the army, or the navy, or the courts of law; its head is no successor of St. Peter, but the sovereign of the

realm; its territory is not the whole world, but England, or where English people are congregated; its teaching, so far from being one, is made up of contradictions which no skill can reconcile; it traces back its beginning, not to the Apostles, but to the Reformers in the sixteenth century. Is this the kingdom of Christ?

Is it the sect which bears the name of an earthly founder, and which celebrated a short time back the hundredth year of its existence? The kingdom of Christ is more than a hundred years old. Is it any of the sects which swarm around us, springing up daily, dividing, subdividing, disputing, changing their laws and their doctrines, dying away, and then reappearing in new forms? There is not one of these (except, perhaps, some of the more fanatical, who profess to have received a new revelation) which would not shrink from putting forward a claim to be itself the kingdom of Christ; and with reason, for the kingdom of Christ is universal, they of England only; that was established by Christ and His Apostles, these are of yesterday and of man's setting up.

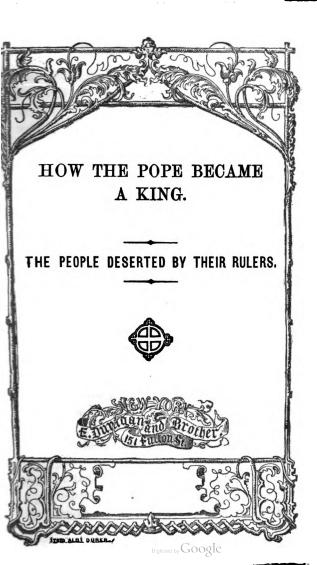
And if no one of them is itself the kingdom, can they all put together claim to be so? A

kingdom divided against itself must fall;—
Christ's kingdom is to stand for ever, therefore
it must be one. All these sects hold different
doctrines and follow different teachers; can
they, then, be the children of the kingdom
who "hold fast the faith once delivered to the
saints;" who have "one faith," as well as one
Lord and one Baptism? Truly "they are
more like a mob than a kingdom;" they are
more like the confused multitude at the foot of
Babel, when the curse of dispersion had just
been spoken upon them and they ceased to
understand each other's language, than like a
kingdom "all one, even as the Father and the
Son are one."

One word more and I have done: if these things be so, in what sense can Protestants be said to receive Christ as their King? They may acknowledge Him as their Priest, to make atonement for them, though even that atonement many among them deny. They may acknowledge Him as their Prophet, to teach them doctrine, though what that doctrine is they are altogether at variance. But in what sense can He be called their King? A king is one who rules over a kingdom, administering its laws, either in person or by ministers

whom he has appointed. Now Christ, as we all know, is not now visibly upon earth, so as to rule in person: who, then, among Protestants rule in His stead, bearing His commission? The rulers of the Establishment, her Bishops and Clergy, professedly receive their commission, not from Christ, but from the Crown, the acknowledged source of their jurisdiction. And the rulers of the other sects, be they synods, central conferences, or whatever else they may be called, do they even pretend to trace back their commission to our Lord, and so to be governing in His stead and by His authority? We know that none of them do.

What shall we say then? Has the kingdom heralded by the Prophets, and founded by the Apostles, fallen utterly to pieces, though prophecy proclaimed that it should never fail, and our Lord Himself declared that the gates of hell should not prevail against it? Or is there still such a kingdom, though Protestant England is of it no longer? and if so, where is it?



THE PEOPLE DESERTED BY THEIR RULERS.

In my former Tract I showed you how God destroyed Pagan Rome to raise up Christian Rome in her place. I shall now proceed to fulfil my promise, and give you some account of how the Popes became possessed of the temporal kingdom, which all allow they have ruled for more than a thousand years. however, will tell you that it was through crass and cunning and manifold injustice that they obtained it; which is false, as all history testifies. These persons—who, generally speaking, know little or nothing of the subject on which they attempt to speak, but are confident of the truth of their assertions, simply because they take for granted that every thing said against the Popes must be true-would have you believe that their temporal power as Sovereigns of the Papal States is a verurpe-

tion; that is, that the Popes, through worldly ambition, have seized upon what of right did not belong to them.

Now it is well in such matters to call a little common sense to our aid. Trusting, then, that you are an honest inquirer, that is, one who has not judged a case beforehand, but are open to reason, I would suggest one simple point for your consideration. If the Popes became possessed of their dominions by usurpation, they must have wrested them from some lawful owner. When, therefore, and how did this happen? If your hat or coat were taken from you by violence, you could tell when the robbery took place; or if some one came and took forcible possession of your house and garden, you would without doubt be able to mention the very day the outrage was committed, and all the circumstances attending it. And so, for instance, it is known perfectly well when and how Julius Cesar landed in Britain and conquered it, taking the country from the ancient inhabitants. It is well known, again, how the Saxons came and dispossessed the Britons after the Romans had withdrawn: and, again, it is perfectly well known that William the Conqueror landed with his Normans in

England, won the battle of Hastings, and subdued the Saxons. From whom, therefore, did the Popes take the territories which make up the Roman States? and when did the usurpation occur? Your informants, if they have a smattering of history, will perhaps undertake to answer this question by telling you that the Popes usurped their dominions from the Greek emperors of Constantinople, to whom (as I shall tell you by and by) a great part of Italy remained subject after the Goths had been expelled. But if you ask them when and how this took place, no two of them perhaps will give you the same answer; and this, not because no records of those times remain, but because they will be unable to come to any agreement upon the meaning of the facts before them. Observe, however, I do not mean to assert that because men cannot point out when the Popes became first possessed of their temporal power, therefore they had it from the very first, for such power may be gained gradually, beginning with mere influence and ending in authority; besides, Catholics do not pretend that the temporal rule of the Popes existed from the beginning. What I mean to assert is this, that if no one can point to any definite time when the Popes acquired this power, it is a proof that it was not founded on robbery and usurpation, but that it grew out of circumstances. What those circumstances were, it is my intention now to show.

What, then, was the real origin of the temporal power of the Popes? I can tell you in a very few words. It had its origin in that love and devotion with which Christians from the very first regarded the successors of St. Peter, on account of the high privileges with which Christ had endowed him. You will remember that it is related in the Acts of the Apostles how at the first foundation of the Christian Church men came and laid their worldly goods at the feet of St. Peter and the other Apostles. This pious practice continued to prevail, and Christians in those days thought they could make no better use of earthly riches than to place them at the disposal of the successors of the Apostles, and specially of him who was the successor of Peter and the Vicar of Jesus Christ. Hence it was that, even during the days of persecution, the Popes had ample means at their command. When the conversion of the Roman emperor, Constantine. left free scope to the devotion of the faithful,

not only money but lands were made over to St. Peter; and thus the Popes became possessed of rich estates in Italy, Sicily, and elsewhere, from which they derived large revenues, and over which they exercised a species of jurisdiction akin to temporal rule.

But to have riches and to be rich are two very different things. The Popes were but the stewards and treasurers of the poor. They administered the riches in their keeping; they did not possess them for themselves, otherwise, you may be sure, they would have neither won nor preserved that devoted love with which their Christian flock regarded them. Nor would men have continued to give; for these gifts were entirely voluntary, and you know how little people are inclined to be liberal of their money, when they think it goes only to the support of pomp and idleness. Thus the persevering liberality of the faithful is in itself sufficient testimony to the good use that was made of their donations. But we are not left to conjecture on this point. History attests that none were so poor, none so burdened as the Popes; for all hung upon them. They had to provide for the wants and necessities of all; and in those days of calamity a life so employed was a kind of continued martyrdom, which nothing but divine charity could have enabled them to endure. The Popes were indeed the fathers of their people, feeding the hungry, clothing the naked, redeeming captives, receiving strangers, tending the sick. In their liberality they repaired the injuries that had been inflicted on the city by each succooding spoiler, and expended large sums in restoring and beautifying the churches, and in erecting others of equal splendor. Nay, they were the benefactors of all Christendom. They did not confine their bounty within the limits even of Italy itself, but the most distant regions of the world experienced the effects of their paternal charity.

But while the fatherly care and beneficence of the Popes gave them so strong a title to the love and attachment of their flock, and added fresh fervor to the liberality of the faithful throughout the world, the source, the ground, and the motives of that liberality and attachment were ever the same—devotion to the see of Peter. All the records of the time prove their and we shall see, in succeeding generations, whole towns and countries placing themselves spontaneously under their protection and

sovereignty; we shall see mighty kings guar. anteeing these possessions to "the Blessed Peter," as they expressed themselves, and winning them back with the sword, when they had been unjustly usurped, only to present them again to the Popes, as St. Peter's successors. The very name which the Papal States originally bore gives testimony to the truth of what I say. They were called, for very many years, the "Patrimony of St. Peter:" not the patrimony of the Popes, you will observe, but of St. Peter. How evidently does this significant name point to the true source and spring whence the Popes derived their temporal power! The historical sketch which I am about to give you will furnish further proof of this.

You will remember that we left Rome a prey to desolation after its capture by the Goths. But after their retreat, as many of the former inhabitants as had escaped death or captivity by taking refuge in woods, or mountains, or caves, flocked back; and it is something marvellous to find how soon, under the fostering care of the Popes, the city was again repeopled. At the conclusion of this desolating war, the the Goths were subdued, and Italy—that is, as

much of it as could be kept from the grasp of the ever-encroaching barbarians-now remained annexed to the Greek or Eastern empire, the emperor sending a governor, called an exarch, who resided at Ravenna, and represented his authority. Famine and pestilence succeeded to the horrors of war: and the cruelty and rapacity of the Greek governor, Narses, soon became so intolerable, that the Romans, in despair, appealed to Constantinople. Narses, in revenge, disregarding the earnest entreaties of the Pope, invited the Lombards into Italy. These Lombards were one of those savage tribes which, in rapid succession, had poured down upon the southern provinces of Europe. They had now been settled for many years in Pannonia, part of modern Hungary, if settled men could be called, who, like ravenous beasts, were only waiting a favorable opportunity to pounce upon their prey. Like the rest of these barbarous hordes, they were rather encamped than established on the soil, and were ready at any moment to strike their tents and seize upon any country richer and more fertile than their own. The name of Lombards, by which we know them, is a corruption of the name given them in those times on account of their

long and frightful beards; for their appearance was as repulsive as their manners and dispositions were detestable. The king of the Lombards, Alboin, called himself a Christian, but the Christianity he had been taught was not true Christianity; for he was an Arian—that is to say, he denied the divinity of our Lord. What his Christian morality was, you may gather from the fact, that he satiated his revenge by using as his drinking-cup the skull of an enemy whom he had slain in battle.

Fifteen years before the time I am now speaking of, the Greek general, Narses, had had the inhumanity to call to his assistance an army of these fierce savages, under the command of this same Alboin: and it was mainly through their help that the Greeks had been enabled to expel the Goths. After committing the most fearful ravages, they had been sent back laden with presents, the spoils of the unhappy country. Alboin and his comrades had not forgotten the bright skies of Italy, its genial climate, its fertile fields and rich vineyards. Their countrymen too had heard the inviting description; and Alboin had displayed to them at one of those feasts, of which these barbarian nations were so fond, some of the

tempting fruits which grew spontaneously in that garden of the world. The Lombards were all on fire with eagerness for the conquest of this favored land; and no sooner had Alboin raised his standard, than numbers of the martial youth of other barbarous tribes flocked to join it. There were, therefore, crowds of pagans mixed with the so-called Christians, all equally bent on plunder and rapine. You have seen a specimen in the king himself of the sort of Christianity which the Lombards practised, and will therefore hardly be surprised that they vied with their heathers companions in acts of cruelty and sacrilege.

In the year 567 they burst through the passages of the Alps, the northern barrier of Italy, and carried fire and sword wherever they went. In the course of seven years they had conquered nearly the whole of Italy, with the exception of Rome and Ravenna, and a few other fortified places, from the walls of which the Greeks, too feeble to defend the country, beheld the houses of their Italian subjects given to the flames, and the wretched owners chained together like dogs, and driven away into slavery. The emperors of Constantinople sent no succor. Indeed, from this time forward, you

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never hear of their interfering, save for the purpose of oppression, extortion, and plunder. They never moved so much as a finger to aid or protect their unhappy subjects. On the contrary, it seemed as if, to use the expressive words of an historian of those times, their whole object had been "to suck the blood from the veins" of the miserable Italians. It is true. that the Greek emperor had so many enemies on his own hands in the East, that he was unable to send any really effectual assistance into Italy; and if that had been all, we might have considered him as more worthy of pity than of blame. Still, even the Italians would surely have been justified in seeking protection elsewhere, and ultimately in withdrawing their allegiance from rulers who were powerless to defend them. For it must ever be borne in mind, that if subjects owe obedience and fidelity, rulers owe protection; and if they cannot afford that protection, they are in duty bound to allow their subjects to take measures for their own safety. Such a rule is in accordance with the dictates both of justice and common sense. However, this was not all; for the Greek emperors used the little power they were able to exert in Italy, to vex and injure those

whom it was their sacred duty to assist and defend. The Greeks in Italy were dreaded by their subjects alone. Still, though thus deserted and ill-treated, the Italians continued faithful to their Grecian masters; and that they did so was mainly, if not entirely, owing to the influence of the Popes, who, nevertheless, have been charged with ambition and systematic encroachment on the rights of others.

To the Popes all eyes were turned in the state of utter misery and desolation to which Italy was reduced; and in them alone was any help to be found. Owing to the weakness of the Greek government, all the cares and anxieties arising from the Lombard invasion fell upon them. They bore the whole expenses of the war, they provided corn for the people, repaired the fortifications of the city, and never ceased dispatching the most pressing letters to the Greek emperors, imploring their assistance. They did much more, more than any others in their place could have done. Many and many a time they prevailed upon the fierce Lombard chiefs to withdraw their bands from the neighborhood of Rome, either by the payment of large sums of money, or by entreaties and remonstrances, which those haughty warriors

would have laughed to scorn, had they proceeded from any mouth but that of the Vicar of Christ, the successor of the blessed Peter. For here is a remarkable fact, which Protestants will never be able to explain, and which therefore they commonly contrive to forget or overlook: viz., that all these barbarous tribes. either but half converted, or converted by heretical teachers whom the Church had excluded from her communion, still evinced much personal reverence for the successor of the prince of the Apostles. Now whence did this arise? Whence could it arise, but from this, that in those early ages it was too fresh in the memory of all, as a matter of fact, not as a doctrine only, that Christ had built His Church on Peter, and had committed the care of it to him and to his successors? In truth, the men of those days had no idea of Christianity apart from this fact, which was too palpable for even heretics, who hated the Catholics, to dream of denying it. It was the universal, the unquestioned belief of all the first centuries; and yet men would deceive you now into believing that it was an invention of later times, and a corruption which the Church of Rome introduced to favor its own arrogant pretensions. The

Popes then, as I said, were often able to restrain the fierce men of the north by the respect which their sacred character inspired. These savages, however, resembled children in the inconstancy of their feelings; they respected one minute, what at another, to gratify some passion, they would furiously assail. No impression lasted long; and as they united the changeable tempers of children with the headstrong vices of men, we need not be surprised at beholding them, even after their conversion to the Catholic faith, at one time committing the most dreadful sacrileges, and at another prostrating themselves with tears of penitence, and hanging up their swords as offerings at St. Peter's shrine.

To return to our narrative: Alboin was now dead; he was murdered by Rosamund his wife, in revenge for having compelled her to swallow a draught of wine out of the skull of her murdered father. The Lombard nation had been parcelled out among many chiefs or dukes, who were continually waging war with each other, and the Popes might easily, by fomenting these dissensions, have accomplished their destruction. This would have been to act according to the principles of human policy, such

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as you see worldly governments pursue, and which men justify by pointing to the necessity of the case, common practice, and such like reasons; but widely different were the motives which guided the conduct of the Popes. They were the representatives of the Prince of Peace. and knew that they were the spiritual fathers. as much of the Lombards as of the Italians. So far, therefore, from acting in this manner, they constantly exerted themselves for the good of this wicked nation, whom St. Gregory the Great finally converted from their heresy to the Catholic faith. This was indeed to lay the foundation of a more peaceful future; but the thorough conversion of so cruel, faithless, and ignorant a people was necessarily a slow work, and nothing could be more dreary than the aspect of things in the Pontificate of this great man, whom we may look upon as the first Pope who was really, though not in name, the sovereign of Rome.

St. Gregory found himself a king in effect, without having sought that dignity,—a king from the force of circumstances; and whoever wishes to know his private feelings on this subject may learn them from his letters, which have been preserved. They will there find

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how bitterly he lamented the necessity which threw all these secular affairs upon him. He never ceased writing to the emperor, entreating him to send troops to their aid, representing to him the incapacity of the exarch and his inferior officers, and imploring him to take measures for the protection of his subjects. If St. Gregory had been ambitious of supplanting the emperor, he would have been only too happy that the latter should, by his non-interference, furnish him with a pretext for stepping into his place.

But indeed it must have been a strange ambition which could have coveted a life of labors like that of St. Gregory. His Homilies, which we still possess, give us a fearful picture of the miseries of the times, while they also feelingly express the sorrow and anxiety with which his own heart was filled. One while we hear him uttering this mournful exclamation: "The sword has reached the very soul." At another we find him forced to break off the series of expositions of prophecy which he was giving to the people, in consequence of the public calamities. "The public tribulations," he says, "hourly increase; the ravages of the sword hem us in on every side, and threaten us every

moment with destruction. Some of our wretched people return with their hands chopped off, to tell of others who are groaning in captivity, or who have already suffered some species of cruel death. Oh, wonder not if my tongue falter and refuse to proceed, for my very soul is weary of existence." Nothing but the charity of a saint could indeed have made life supportable to him. Besides the care of the universal Church and of his own peculiar flock, not to mention the management of his large estates, the neglect of the Greek emperors threw upon him the burden of providing for the defence and government of Rome, and a great part of Italy. Himself a prey to constant bodily infirmities, he was unwearied in the care of the sick, the poor, the helpless, the stranger, and the pilgrim. On the first day of every month, he distributed to the poor such portion of provisions, clothes, and money as they needed, while his treasures were daily opened to supply any casual need. He would not touch his own frugal meal till he had fed some hungry person from his table, and thousands were entirely supported by his liberality. His was indeed the heart of a father; for it is related of him, that on one occasion, when a

poor man expired in the street from hunger, seized with a holy self-reproach for not having discovered his necessity, he refrained for several days from offering the sacrifice of the Mass, judging himself unworthy of exercising his priestly office. While he thus ruled his people with paternal affection, his unremitting efforts were needed, as I have told you, to restrain the fury of their powerful enemies, and save Rome from the terrible fate that threatened her.

Now, granting that the emperors were themselves unable to send any relief to their Italian subjects, it must at least be allowed that they were bound to feel grateful to the Popes for their exertions in their behalf, especially when it is remembered that to them they owed the continuance of that feeble tie which still bound Italy to the empire of the East. Long since would they have seen their Italian dominions drop from their powerless hands, but for the persevering good offices of the Popes. So far, however, from showing gratitude, the emperors repaid their benefits with reproaches and threats when unable to inflict any active injury. Often they conspired against their lives, or seized some opportunity to plunder the treas-

ares of the Church, even carrying off the sacred vessels employed in God's service. Nay, they went so far as to excite the barbarians to invade the Roman States, and this sometimes from a motive of pure jealousy, or in order to purchase thereby a little temporary peace for their own Eastern dominions. You may perhaps think such conduct inexplicable; but it will be sufficient to remind you of the sable of the dog in the manger. The Popes were able to do what the emperors could not do; and they loved them none the better on that account, but grudged them the influence and authority which they were themselves unable to exercise, and were envious of a popularity which they cared not on their own part to deserve. Besides, the emperors had a mind to play the part of Popes themselves, and to make them, if they could, the mere tools of their tyranny. From their treatment of the bishops, or patriarchs, as they were called, of Constantinople, who were within the immediate reach of their power, we may gather how they would have dealt with the Popes if God had not provided for their independence. No language can describe the vice and degradation of most of these Eastern despots, who, besides

being guilty of the most revolting crimes, were often notorious and obstinate heretics, taking up new and unheard-of opinions in the pride and self-sufficiency of their hearts, and persecuting the clergy for refusing to submit to their decisions, and the Popes for condemning them.

I will give you one instance out of many, and it will serve to show you at the same time what was their conduct towards the Popes, whom they themselves recognized as their spiritual fathers, and whom they ought to have regarded with gratitude as the defenders and benefactors of their neglected people. utmost kings or governments can legitimately pretend to in spiritual things is to be the guardians and maintainers of the one faith taught by the one universal Church, that is, to lend the support of their authority to uphold the true faith and prevent the introduction of error. Such an authority exercised by Catholic sovereigns was most reasonable and proper. say Catholic, because Catholics alone have any assured guide as to what is the true faith. A Protestant sovereign in supporting his own religion is, in fact, supporting his own private opinion, or the opinion of the dominant portion of his subjects, which is a different thing altogether. A Catholic sovereign, on the other hand, is maintaining the faith of the Catholic Church, to which, be it remembered, he himself pays submission. I am merely stating a fact; it would be beside my present purpose to enter into any disquisition on the subject. When, therefore, the emperors of Constantinople made use of the authority which the Church readily granted them, so long as it was employed to uphold her faith and her laws, to force their own private opinions upon the Church, they misused that authority and broke the oath which they had made at their coronation. They were certain on these occasions to be opposed by the Popes, and by the majority of the bishops, and of their own subjects, who, you will remember, were all Catholics; and then their insane fury and cruelty knew no bounds. What can be imagined more absurd or tyrannical than for a single man thus to set himself up, on his own authority, first, to pronounce what truth is, and then to proceed to impose his own views and notions on others? Yet this was what the Greek emperors were constantly doing. Most of the heresies which they embraced concerned the Person of our

Lord, and so were opposed to the true doctrine of the Incarnation, that is, they amounted to a denial that our Lord was both very God and very man, and that the divine and human natures were united in one Person, that Person being the Eternal Word, the Second Person in the Blessed Trinity. At the time of which I am about to speak, a heresy of this kind had been condemned by the Popes, but which, though condemned, its obstinate professors were constantly reproducing in some slightly different form. The then reigning emperor, Constans, who secretly favored the heretical doctrine without venturing openly to uphold it, published an edict silencing both parties, and gave orders that all the bishops in his dominions should be compelled to accept his decree. Now the Catholic Church has ever condemned error as well upheld truth; indeed, to leave an error uncondemned, is, in fact, not to maintain the truth opposed to it. It was not, therefore, to be supposed that the Pope and the bishops would submit to so irreligious a law; besides, it was the office, not of the emperors but of the Church, to pronounce upon doctrine. Accordingly, Pope Martin condemned the decree, while at the same time he

wrote to the emperor in a kind and conciliating manner, imputing to him good intentions, and ascribing his conduct to an error in judgment. Furious at this opposition to his will, Constans took immediate measures against the Pope, sending the exarch of Ravenna to Rome to carry them into effect. The latter, unable to attempt open violence, on account of the affection with which the Holy Father was regarded by the Romans, formed a plan to murder him, and bribed one of his attendants to seize the moment when he was in the act of giving communion to the exarch, to accomplish the horrible deed. God, however, struck the attendant with a supernatural blindness, so that he declared afterwards, on oath, that he had been unable to perceive the Pontiff either when bestowing the kiss of peace on the exarch, or while giving him communion. The exarch perceiving the visible protection of God in this miracle, repented of his diabolical design, and confessing to the Pope the orders he had received, obtained his forgiveness-no difficult matter; for the Popes were ever ready to pardon, remembering the injunction which our Lord had given them in the person of St. Peter, to forgive unto seventy times

seven. This exarch died soon after, and the emperor deputed another in his place, with an injunction to seize the Pope and bring him to Constantinople on the double charge of heresy and treason; for, conscious of the glaring injustice of making the rejection of his decree the sole ground of such treatment, he accused him of having privately assisted the Saracens in their invasion of Sicily. In the persecution of this innocent Pontiff we are forcibly reminded of the treatment our Lord received at the hands of His enemies, and of the twofold accusation brought against Him; how the high priest rent his clothes, and exclaimed, "He hath spoken blasphemy;" and how the multitude accused Him before Pilate of treason against the state, of "perverting the nation," and of stirring up sedition. But as we proceed, we shall continue to see the same resemblance—a resemblance which the sufferings of the saints are constantly presenting to those of their Divine Master.

Fearing to seize the Pope in the presence of the multitude, the exarch was obliged to have recourse to dissimulation and treachery. St. Martin was well aware of his design, and might easily have defended himself, had he

ot been unwilling that any should suffer mjury on his account. He preferred commending his cause to God, and ill as he was. had himself carried on his bed into one of the charches of Rome. There the exarch and his armed band found him, and with no respect for the sacred place, committed many disorders, and seized the unoffending and meek Pontiff, who made no resistance, and would not allow his attendants to draw the sword in his behalf, saying, he would rather die ten times over than suffer any blood to be shed in his defence. This holy man then was seized. and to avoid a rescue was thrust on board & vessel at midnight, which immediately set sail. Three long months were consumed in the vovage, in the hope doubtless that the aged Pontiff would sink under the weight of his sufferings. His jailers denied him the common necessaries of life. Confined in the hold of the vessel, as in a dungeon, and suffering from illness, exhaustion, and perpetual sickness, they never permitted him to land, though they constantly touched at islands, where they themselves went on shore for repose and refreshment. In vain did the clergy and people of those parts flock from all sides to pay their homage to their

venerable father in his bonds; his guards inhumanly drove them back, declaring that whoever was a friend to Pope Martin was an enemy to the emperor; thus unwittingly imitating the language of the murderers of our blessed Lord, who said to Pilate, "If thou release this man, thou art not Cæsar's friend."

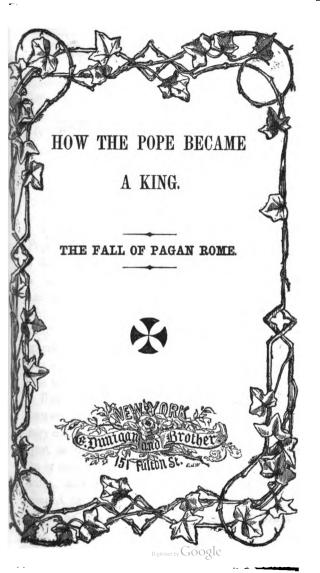
In the island of Naxos he was detained a vear, subject to the same brutal treatment, and from thence was transported to Constantinople, where, after having been left on the deck of the vessel for the greater part of a day, exposed to the vilest insults, he was thrown into a miserable dungeon; at the end of three months he was dragged out to undergo the mockery of a trial; his continued illness, and the sufferings he had undergone, having so enfeebled his frame, that he was obliged to be carried before his infamous judges in a chair. Twenty witnesses, as they were called, drawn from the basest of the populace and soldiery, were then introduced. The venerable Pope smiled when he beheld them, and said, "Are these your witnesses?" Then, as the magistrates were about to make them swear on the Gospels, "I beseech you," he exclaimed, "cause them not to swear; spare them that crime, and

do with me as you will." After this pretended trial, he was placed upon a terrace, where Constans, concealed behind the window-blinds of an apartment, was able to satisfy his malice by the sight of his victim's sufferings. Here one of the emperor's officials tauntingly addressed the Pope in presence of the assembled crowd; "See," he said, "how God has delivered thee into our hands. Thou thoughtest to resist the emperor. Hopeless attempt! thou hast forsaken God, and God has forsaken thee." Forthwith he commanded one of the guards to tear the Pope's cloak, and cried out to the people to anathematize him; but they, for the most part, east down their eyes to conceal their tears, or retired with smothered sobs from the woeful scene. Then was the spiritual father of Christ's flock on earth given up, like his Divine Master, into the hands of cruel executioners. They stripped him of his sacerdotal garments, leaving him but a simple tunic to cover his naked limbs, which, indeed, appeared through the long rents which they had made in it. They put a collar of iron round his neck, and dragged him from the palace through the city, chained to the executioner; while another carried a drawn sword

before him, to show that he was condemned to death. The holy martyr opened not his lips to complain, but bore his torments with a serene countenance, while the people burst forth in tears and lamentations. He was then laden with chains and cast into prison; and so rudely did they drag him up the staircase that the steps were all stained with his blood. At length the emperor, fearing to put him to death, sent him to a distant and barbarous region, whence six months later the Lord called him to receive his heavenly crown.

You have seen now how the Greek emperors treated their Italian subjects; how they forsook them in their need and pillaged them in their weakness, tearing and devouring the flock which it was their duty to protect; and you have seen also how they treated the chief shepherd of Christendom, requiting him with chains and death for the compassion with which he bound up the wounds of their afflicted subjects, and for the heroic charity with which he placed himself as a shield between them and the invader. But in all this the hand of God is manifest. He was overruling these events for the accomplishment of His designs. As he permitted pagan Rome to be

trodden down of barbarians, to raise a Christian city on its ruins, so did He suffer the people to be deserted by their rulers, to make way for the temporal dominion of His Vicar on earth.



THE FALL OF PAGAN ROME.

THERE has been great talk lately about the Pope of Rome; and among other ill names, I dare say you have lately heard him called a "foreign potentate;" so that probably you are aware that he is some sort of a king. This is true; the Pope is a king as well as a bishop; he has a temporal power as well as a spiritual one; and I am about to show you, in this and two following Tracts, how he obtained this temporal power.

But first let me remind you, that the two powers are quite distinct; they have no necessary connection whatever. The Pope would be just as much Pope if he was not a king, as he is now. He was a Pope before he was a king, and would still be Pope, though he should cease to be a king. He is Pope because he has succeeded to the spiritual power

of the Apostle St. Peter, whom our blessed Lord made head of His Church. And St. Peter, you know, was a fisherman when our Lord thus exalted him; and though he became bishop of Rome, and so Pope, he never had any temporal power, or owned or ruled one foot of land. And so was it with many of those who succeeded him; so far from being kings or temporal rulers, they could not be secure of their lives for a single day, or hour. as I may say; they were hated and persecuted by the pagan rulers and people of Rome, and were very often taken and cruelly martyred. because they were the servants of Christ. However, after a time, there was a great change in their condition, and they became temporal sovereigns, and held a certain extent of territory under their sway, called the "Papal States," or "States of the Church," a district in Italy, of which the city of Rome is the capital.

How all this was brought about, I am going to tell you; but to do this, I must first give you some account of the fall of that great pagan city, which was replaced by the Christian city of Rome, the Rome of the Popes.

The Romans at the time of our Lord's com-

THE FALL OF PAGAN ROME.

ing had conquered the greatest part of the then known world. Nearly the whole of Europe, a very large part of Asia, and the whole northern portion of Africa, belonged to them. The prophet Daniel, many years before, had foretold that this fourth great kingdom of the earth (for there were three before it) "should be as iron," and that "as iron breaketh into pieces and subdueth all things, so should that kingdom break and destroy." No words could better describe the progress of the Roman arms, and the tremendous courage, force, and violence with which they beat down and subdued nation after nation till their very name became terrible everywhere, and none dared to resist them.

Rome was now rich with the plunder of the world. It had arrived at a height of magnificence and luxury which almost passes belief. Its nobles, whose wealth was unbounded, spent their time in every kind of self-indulgence and vice, and were served by hundreds of slaves, whom they ill-treated and put to death for the slightest caprice. The city was crowded with an idle populace, who lived for nothing but amusement, and, together with the nobles, passed the greater part of their time in look-

ing on at horse and chariot races, or the battles of wild beasts, or (what was far more horrible) in witnessing combats between their prisoners taken in war, gladiators, as they were called, whom they forced to fight and murder each other for their entertainment, in a large open circus set apart for such purposes. There they sat, at their ease, under awnings, to protect them from the sun and rain, with fountains of perfumed water playing to refresh the sultry air; there they sat, the nobles, the ladies, and the populace of Rome, tier above tier, watching with the keenest interest these bloody games, betting upon the combatants, as men might bet at a horse-race, and making the air ring with their applause when some poor wretch received his death-blow. The whole city was given up to the grossest idolatry, and was full of splendid temples, where sacrifices were offered continually to false gods, and all manner of abominable superstition was practised.

Such was Rome, when the first Pope, the fisherman St. Peter, entered its gates, to set up Christ's kingdom of peace and love. At this time the Romans were governed by emperors, and these emperors, who were most of them

stained with every vice, were honored as the great high priests of the national religion; and in this character were themselves the objects of a worship, little, if at all, short of divine. This proud people often condescended to admit the gods of the conquered countries into a kind of partnership with their national deities, but they would not tolerate a religion which contradicted and condemned their own as false and profane. The claim which Christianity made of being the only truth, offended their pride quite as much as their bigotry, perhaps more so; for many of these wretched idolaters had no real belief in the follies taught by their own religion. But it was the national religion; it was the state religion; it was the religion of their emperors; it was the religion under which Rome had become prosperous and great, according to their notions of greatness; that is, it had conquered many nations, shed torrents of blood, and pampered itself up into such an extravagant state of luxury and selfindulgence as perhaps the world has never witnessed, either before or since. And so the unoffending Christians were persecuted, and every calumny was invented against them, and men believed whatever was laid to their charge, however monstrous it might be; just as in the present day thousands of persons, well-informed on most subjects, will believe, without examination, whatever absurdity is uttered against Catholics. Men and women, old men and young maidens, even children, were dragged before the tribunals, and threatened with tortures and death, unless they would sacrifice to the false gods of the nation, or worship the image of the emperor, the head of this false religion, or, as I may say, confess his spiritual supremacy.

began to flow. They were tortured, they were crucified, they were flung to wild beasts to be devoured, while the brutal crowd looked on and made sport of their sufferings. All the early Popes were martyrs; the Christians were driven to worship under ground, where they dug for themselves chambers, which served them at the same time as places of concealment and as cemeteries for their dead. These are the catacombs of Rome, which exist at this day, where countless martyrs were interred. Ten fierce persecutions the Church endured, and then, as Christ rose from the dead the third day, God raised His Church after three

centuries from the tombs, to set it with the kings of the earth. The last, and most bloody, persecution immediately preceded this happy change. The Roman empire was disputed between several competitors, but God had decreed to give the victory to Constantine. It is interesting to us to know that the mother of Constantine, St. Helena, was a native of En-Constantine was still a heathen at the time of which I am speaking, and it pleased God that his conversion should be the fruit of a miracle. Previous to giving battle to his rival, Maxentius, the good thought came into Constantine's mind, to offer up his prayers to the one true God; for the most virtuous among the heathen, in the secret of their hearts, still believed this truth, that there was in reality. and could be, but one Supreme Lord of all. Constantine then prayed that, whoever this great God might be, He would make Himself known to him, and stretch forth His hand to help him. And God heard him, as we know He does the sincere prayer of every one. Suddenly, just above the sun, which was then beginning to sink towards the west, he saw a brilliant cross with this inscription over it, "In this sign thou shalt conquer." His whole

army beheld the wonder as well as himself; and in the night our Lord appeared to him, holding the same sign in His hand, and commanded him to have a standard made like it, to carry with him to battle. Constantine obeyed, and conquered, and was received in triumph at Rome, which his victory had delivered from a merciless tyrant.

The Church was now raised from the depth of persecution to the height of honor. Gifts poured in upon her, Constantine himself being foremost in liberality. She now possessed lands and treasures. But if she was rich, it was only to give to God and the poor. The Popes employed their wealth in building beautiful churches, in distributing alms to the poor, and performing other works of mercy. Now it was that the Catholic worship, in other words, the worship of that one Church which Jesus Christ founded upon earth, appeared at once in all its pomp and splendor, not one whit less glorious, but indeed far more so than at the present day, because the faithful were more liberal in their offerings. People greatly deceive themselves, when they talk about the simplicity of worship in primitive times, and would persuade themselves that the way in

which Protestants perform "divine service" m a return to that ancient simplicity. It is true, that as long as the Christians were obliged to offer the holy sacrifice of the Mass under ground in the catacombs, they could not celebrate it with much pomp. But no sooner was the pressure of persecution withdrawn. than the Church appeared at once arrayed in her beautiful garments. Could you be carried back to the days of Constantine, you would behold all that grandeur and magnificence which people would fain regard as so much empty form and superstition, with which Popery by degrees corrupted the purity of God's service. You would behold the altar blazing with lights, and glittering with gold and precious stones; you would see paintings and images of our Lord and the Blessed Virgin, of the Saints and the Angels; the crucifix exalted and honored; priests in splendid vestments, leading processions, and chanting litanies, amidst clouds of incense. All this could not have started up, as by common consent, in a day, unless Christians had all been agreed as to the kind of worship which was pleasing to God.

However, you must not suppose that because

the Church was now relieved from persecution, and free to display herself in the light of day, all the inhabitants of Rome became Christians. Far from it: the great bulk of the people, who had been debased by every vice, and the majority of the rich and luxurious nobility, remained obstinate pagans. It was for this reason, probably, that Constantine did not make Rome his place of abode, but went a long way eastward, to the banks of the Danube, where he built the city of Constantinople, which he called after his name. This is at least what men would call his reason; but, it may be, there was another and better reason, unknown to himself. God would not leave the imperial power too close to the spiritual power which He had himself set up. He had decreed to place St. Peter's successor at Rome; and it was His will that the emperors should move to a distance, that they might not be able to control · the head of His Church. After the death of Constantine, the empire was divided, and it was seldom again united under one sovereign. There was an emperor of the East, who reigned at Constantinople, and was afterwards called the Greek emperor; and there was an emperor of the West, who reigned in Italy; but

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none of the emperors of the West ever made Rome their place of abode. It seemed as if some mysterious power kept them away. We cannot doubt but that it was the hand of God that restrained them; for otherwise it would have seemed only natural, that they should make the largest, the most glorious, as well as the richest and most delightful city in their dominions their principal residence. It was well for the Church of God that they did not, for power makes men grasping; and they showed, as it was, a strong disposition to meddle in her concerns, interfering in matters which did not belong to them, and conducting themselves with violence and injustice, when they could not have things their own Way.

Meanwhile God was preparing an avenger to punish the sins of the guilty pagan city. Hordes of barbarians from the northern parts of Europe left their native forests and poured down upon the rich and inviting provinces of the empire. At first, they used to retreat again, after spoiling and plundering all they could lay their hands upon; but by and by they began to come in still greater numbers, like the waves of the sea, one fierce band after another,

and then they tried to fix themselves in the countries they had overrun.

The Roman armies, at first, from their superior discipline, were able to drive them back, or keep them at bay; but they returned so often to the charge, their courage and ferocity were so great, and above all, their numbers were so inexhaustible, that they daily gained ground. Besides, the Romans, once so terrible in war, had become softened by luxury, and had to recruit their armies from the distant provinces, even for the defence of their own country; nay, they were forced to take crowds of these very barbarians into their pay, to make head against other tribes who were invading their territory, while they themselves spent their whole time in feasting, and in shows, and in battles of gladiators. The Christian emperors were either unable, or did not dare, to deprive the Roman people of this their favorite diversion, and thus thousands of unhappy men were butchered every year-the month of December, that month sanctified by the birth of the Redeemer of mankind, the Prince of Peace, being specially set apart for the celebration of these infamous games. Near a hundred years had passed since Constantine's conversion, who

had made an ineffectual law against them, before they were finally put down. Perhaps they
would not have ceased even then, had it not
been for the courageous charity of a Christian
monk, who went boldly into the amphitheatre,
where this work of blood, or sport, as the pagans considered it, was going on, and threw
himself between the combatants. So enraged
were the people at the interruption of their
amusement, that Telemachus (for that was the
name of the Christian) was instantly crushed
beneath the weight of the marble seats which
the spectators hurled down upon him, and died
a martyr's death, giving his life for the life of
others, after the pattern of his Lord.

The anger of God was now arrived at its full, and but seven years were to pass before Rome met with the punishment which her sins deserved. Still this proud people would not believe that mighty Rome, the queen of cities, could fall; but the Christians knew well the chastisement which hung over her, for they believed that her destruction had been clearly foretold long before by the holy Apostles. St. John the Evangelist describes (Apoc. xvii. 5, 9, 18) a rich city seated on seven mountains, which he calls "Babylon the great," "the great

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city which hath kingdom over the kings of the earth." He describes her also as "drunk with the blood of the martyrs of Jesus," (ver. 6;) as "living in delicacies;" as saying in her pride, "I sit a queen, and shall not see sorrow," (xviii. 7;) and he foretells her judgment and desolation. No one could fail of understanding that by Babylon the Apostle meant Rome, which was built on seven hills, and resembled in power, and pride, and luxury, that great city of ancient times, which persecuted and carried captive the Israelites, the chosen people of God, and which He afterwards destroyed in His anger. Indeed, so persuaded were the Christians that Rome was the Babylon of their days, that they were used to call it by that name among themselves, as we may see by St. Peter's Epistles, (1 Pet. v. 13.)

You may perhaps have been told by some, that this prophecy of St. John relates to the Catholic Church, of which Rome is the centre, and whose destruction they are always expecting and promising. The first Protestants, who were apostate Catholics, put this meaning on the prophecy out of hatred to the Church they had left. But it requires only a little candor, and such common sense as people employ on

any other occasion, to see that this interpretation was invented to suit a purpose; and indeed candid Protestants have often owned it to be most forced and unnatural; the prophecy in question so plainly refers to a powerful, rich, and luxurious city or kingdom of this world, not to a church. St. John describes it as rich with all the merchandise of the earth, and gives a detailed account of all its articles of commerce: and what is most worthy of remark, these articles of commerce exactly agree with those of heathen Rome at the time of which I am speaking; but it would be no easy matter to find any meaning in such a description as applied to modern Catholic Rome. Indeed, one of the reproaches which Protestants love to cast upon us, is that we do not busy ourselves enough about all these temporal things; that we do not encourage industry and commerce, and are quite behind-hand in matters of this world. Nay, strange test of truth for the disciples of a crucified Saviour to employ! They often point to the superior wealth and prosperity of England as a proof that she is more highly favored of God on account of her Protestantism. But this is by the way. The Christians, as I was saying, became possessed with the conviction that the destruction of this great heathen city was at hand, and that God was about to give her to drink of the cup of His vengeance, and so numbers fled from Rome, and settled in Africa, or in the Holy Land, where they afterwards gave a charitable reception to many of their fugitive countrymen.

In the year 410 after Christ, Alaric the Goth besieged Rome. Many times already had this fierce king invaded the fair plains of Italy, and had even laid siege to the city, but had been induced to retire by the payment of a large ransom. Strange to say, this barbarian asserted that some secret impulse urged him on to the destruction of Rome. In a narrow pass among the mountains of the Appenines, as he was advancing with his army, a holy hermit threw himself on his path to turn him from his purpose, with the same devoted charity which we saw the martyr Telemachus display when he rushed in between the swords of the gladiators. "Servant of God!" such was Alaric's reply, "seek not to turn me from my mission; it is not from choice that I lead my army against that devoted city: some invisible power, which will not suffer me to rest, urges me on unceasingly, and I hear a voice for ever cry-

ing in my ears, 'Forward! march upon that city, upon Rome, and make it desolate!" Nor was Alaric the only one of these barbarian chiefs who had the same strange feeling of having received a commission to destroy. Another remarkable fact, which tends to show that these were scourges in the hand of God, is that these merciless savages, who spared nothing that fell in their way, burning and pillaging the cities they took, and putting to death the miserable inhabitants, behaved with the greatest respect towards the churches and every thing belonging to the Catholic religion. It is true they called themselves Christians; but they were brutal, ignorant, bloodthirsty, and greedy of gold beyond measure; and, besides, had been instructed by heretical teachers: God, however, seemed invisibly to restrain their hands, and filled their hearts with reverence towards His Church -thus showing that it was Pagan, not Christian Rome against which His anger was directed

Alaric entered the city at dead of night, through a gate which was treacherously opened to him; and that indeed was a night of horror and bloodshed for Rome. Thousands of slaves, who had escaped from the city when

Alaric first laid siege to its walls, now eagerly served as guides to the ruthless invaders. They knew but too well the road to the scenes of their former ignominy and sufferings, and rejoiced to revenge tenfold on their haughty masters the cruelties they had so long endured at their hands. In the midst of all these horrors, the savage Goth seemed still to remember his divine commission. He came, he said, to fight against Rome, and not against the Apostle of Rome, and bade his lawless troops respect the churches of St. Peter and St. Paul, and spare the lives of all who should take refuge within them. But more than this; these barbarians, so greedy after treasure, even refused to lay their hands on the gold and silver vessels belonging to the sanctuary. While rushing through the city in search of plunder, a Gothic chief burst into the humble abode of an aged nun, and bade her give up to him whatever valuables she had in her possession. Calmly and in silence she led him into an inner room. and displayed before his astonished eyes a hoard of massive plate. But while he was gazing with covetous delight at the unexpected prize, she thus addressed him: "The vessels you behold belong to St. Peter the Apostle.

Lay hands upon them, if you dare to commit so great a sacrilege. I, who am but a poor weak woman, am unable to defend them." Weak, indeed, she was; but God gave such force to her words that the fierce soldier, struck with awe, departed without touching her sacred charge, and sent word to the king of the discovery he had made. Alaric gave immediate orders to have the vessels carried to the church of the Apostle, and to protect the nun and all the Christians who should accompany the procession.

A strange sight now presented itself. In the midst of the horrors of that night of blood, a peaceful and solemn procession was seen advancing through the streets, singing hymns to God. The barbarians faithfully guarded the train as it moved along, while others of their number bore the sacred vessels on their heads. The whole length of the city had to be traversed; and the procession swelled, and the chant waxed louder, as the Christians hastened to join their brethren from every quarter. Strange, indeed, it was to see these merciless savages, whose passion for gold was a sort of madness, guarding the costly treasures of the Church, and joining in her holy songs of praise. But the

hearts of men are in the hands of God, who turns them as He wills. Many pagans were now glad to feign themselves Christians and to follow in their company, raising their voices in honor of Him whom they had reviled and blasphemed, and were ready again to revile and blaspheme, as soon as the danger should be overpast.

But if all this seems little short of a miracle. what I am now about to tell you is even still more wonderful. The Goths withdrew; but the Romans did not repent, and God brought down on Italy the fierce nation of the Huns. They were pagans, and more like devils than men, both in appearance and in nature. Their king, Attila, was called the "Scourge of God," and gloried in the name; he used to boast that the grass never grew where his horse once trod. Nothing could resist him; and he was rushing down in his fury upon Rome, when he was met and turned back by-one man. That man was not a warrior, but a feeble, unarmed, and aged bishop. It was the successor of St. Peter, the Pope St. Leo the Great, who, with no defence but the protection of God, went forth alone to meet this monster in human shape, and deter him from advancing. And Attila,

who feared neither God nor man, turned back. It is said that he beheld the Apostles St. Peter and St. Paul, in their sacerdotal garments, threatening him in the air, while the holy Pontiff was addressing him; but however this may be, the fact is no less astounding, that one unarmed priest should have had power to drive back the fiercest heathen warrior who ever spread terror through the world.

Would you not think that, by this time, the Romans had cause to feel who was their real defender and protector? The successor of St. Peter had done for them more than armies could have done; for Attila was followed by no less than 500,000 demons like himself; and as for their sovereigns, the Emperors of the West, it was long since they had taken the field in their defence. They led indolent and vicious lives, shut up in a strong fortress called Ravenna, on the Adriatic Sea,* leaving the defence of their dominions to their generals. and paying first one barbarian chief and then another to fight their battles. But far from repenting, the pagan portion of the people did but blaspheme the more, and declared that all their misfortunes had come upon them since

^{*} Now the Gulf of Venice.

the old worship of Jupiter and Juno, and all the heathen gods and goddesses had been neglected; and gladly would they have persecuted the Christians again, had it been in their power. And so God sent another scourge to punish them.

The Vandals came next, (A. D. 455,) led by their ferocious king, Genseric, who rivalled Attila in cruelty, though he called himself a Christian. He sailed from the coast of Africa, which he had lately conquered; and when the pilot asked him to what coast he was to steer, Genseric answered, "Leave that to the winds; they will guide us to the country God is angry with." Genseric landed near Rome; and the devoted Pontiff, St. Leo, again sallied forth to meet this new invader, who was well known never to show compassion. But the Popes were the true representatives on earth of the Good Shepherd, who gave His life for His sheep. Our Lord had committed His flock to the care of St. Peter, when about himself to ascend into heaven; and along with this charge, which St. Peter and his successors had received, they received also that spirit of love and self-sacrifice which alone could have enabled them to discharge it. You all, I dare say, re-

member our Lord's words, "The hireling fleeth, because he is a hireling, and hath no care for the sheep." If this, then, is the token by which our Lord bids us distinguish the true shepherd from the hireling, who can fail of recognizing in the Popes the true pastors of the flock? Twice did St. Leo give this proof of his fatherly love to the flock he ruled in Christ's name. He went forth, then, as I said, not at the head of an armed band, but followed by his venerable clergy in their priestly robes, and obtained from Genseric the promise that he would spare the unarmed multitude, protect the buildings from fire, and inflict no torture on his prisoners. This promise, it is true, was but ill observed, though it acted as some little check on the merciless fury of the Vandals. Rome was once more given up to all the horrors of pillage: the splendor which had escaped the ravages of the Goths was now defaced, and the treasure which they had lacked the means to carry away became the prey of their successors. Among the other trophies which the Vandals bore off to their ships, were all the great stattes of Jupiter, Juno, Minerva, and the other tutelary deities of pagan Rome. These were all placed in one vessel; and God showed His

displeasure against the obstinate idolatry of the Romans, by causing it to sink like lead to the bottom of the sea. It was the only ship that foundered.

The Vandals at last returned to their fleet, taking with them crowds of captives, and set sail. They had outdone the Goths in cruelty; like them, they were heretics, but more obstinate and bigoted in their errors, and indeed had nothing of Christianity about them but the name. God, however, made use of them as His instruments, as He often does of the wicked to inflict his judgments on the guilty.

And now at length you think the miserable remnant of the pagans must have learnt a lesson, and have given up their hatred against Christ, and yielded to His yoke. Their idols had been carried away or shattered into fragments; their temples were in ruins; their numbers thinned by the sword or by captivity; their riches spoiled; and the beauty of their proud city brought down to the dust. But no, they still clung fondly to their abominable practices and vile superstitions, and therefore God did not withdraw His hand from punishing and destroying, till pagan Rome was utterly consumed and become a desert, or, as it has

been well described, "a marble wilderness." The miserable city was now given up to civil war; there were continual contentions for the empire; Italy was overrun with barbarians, who, at their pleasure, set up one puppet after another, giving him the name of emperor, and then dethroning him, as if to bring into contempt a dignity once regarded with such reverence, that each emperor, at his death, was solemnly added to the number of the gods. At last, twenty-one years after the sack of Rome by the Vandals, the Western Empire was extinguished by the barbarians; none of whom, however, attempted to assume the rank of emperor, but contented themselves with the title of kings of Italy.

Would you not imagine, that now, at least, the spirit of paganism must be utterly crushed? Wonderful indeed it is, that it could still survive; yet, like a dying reptile, though it could no longer raise its head, its venom was as bitter and poisonous as ever, and it was not till the year 496, that the Popes succeeded in abolishing an abominable heathen festival, which still disgraced the city every year. The last remains of idolatry were swept away by the judgments which I am going to relate. The

Goths, the most powerful of the barbarian tribes, reigned for some time in Italy, and miserable indeed was the state of the people under their sway; but it became still more wretched when the emperors of the East, who, you will remember, reigned at Constantinople, tried to conquer back Italy from Totila the Goth. The Greek Emperor Justinian sent an army under the famous general Belisarius, who entering Rome, fortified and defended it against the Goths successfully. But the unhappy city only suffered the more from the bloody contest which followed between the Greeks and the Goths. Besides which, the Greeks ravaged and pillaged the country as cruelly as the barbarians; indeed the Greeks were by far the worst; so that the Romans deeply regretted that they had come to their assistance, and wished themselves back under the dominion of the Goths.

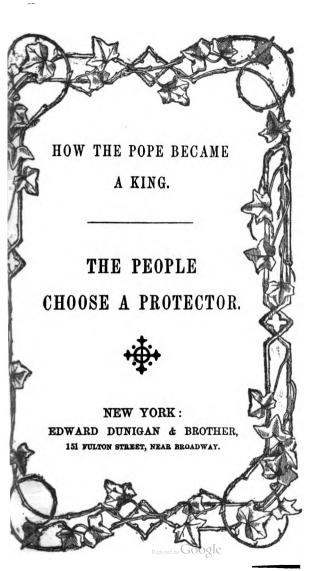
After a time, Totila returned and besieged Rome, which now suffered all the miseries of famine. Bessas, the avaricious Greek general, seized on all the corn which the Popes had laid up in granaries for the poor, and fed his soldiers with it, selling the rest at enormous prices to the miserable Romans; while the

soldiers drove the same trade by selling part of their rations in a like manner. To such distress were the citizens reduced, that they were driven to feed on dead horses, dogs, cats, and mice, and cooked for their food the grass and nettles which grew among the ruins; some in the agony of their despair destroyed themselves. Beggared as they were by his extortions, the Greek general contrived to wring something further from the poverty of the wretched inhabitants, by selling permissions to escape from the city; in short, space would fail me, were I to attempt to tell you of all the rapacity and cruelty of these Greek defenders of Rome.

At last, A. D. 546, the city was taken, and Totila repaired immediately to the tomb of the Apostles, St. Peter and St. Paul, to offer up his devotions. At the prayer of Pelagius, the cardinal archdeacon, (for the Pope had been banished previously by Belisarius,) he consented to spare the miserable remains of the inhabitants; but against Rome itself, pagan Rome, he was, like all who had preceded him, like Alaric, like Genseric, inflexible in his severity. He gave orders that Rome should be changed into a pasture-field. He broke

down the walls, and demolished the temples and palaces, and carried the remnant of the people into captivity; thus completing the work which Alaric began. For forty days the city had no inhabitants save the wild beasts which roamed among the ruins; and Rome would have remained, like so many other great cities-like Nineveh, like Babylon-a monument of God's wrath, if there had not been a Christian as well as a Pagan Rome. The churches were spared when the temples fell; and not only so, but a new Rome had long been rising by the side of her haughty rival, whither the Christians had begun gradually to withdraw after the repeated sacks and sieges of the ancient city. And so, when Pagan Rome had become a wilderness of ruins. the Christian Church, which the fisherman St. Peter came to plant therein five hundred years before, and the new Rome which his successors had founded, alone survived the common ruin. Thither the people flocked back when the storm had gone by. How should it have been otherwise? There were the tombs of the glorious Apostles; there were the relics of countless martyrs, and the soil which their blood had watered; but more than all there

was the see of the blessed Peter. This was the charter which secured to Rome her imperishable life. Rome is the Eternal City because she is the Rome of the Popes.



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this is by no means the first event of the kind that has occurred. The successors of St. Peter have often thus been cruelly persecuted, and as often, by God's providence, as wonderfully reinstated on their temporal throne. We Catholics can see many reasons why Divine Wisdom has seen fit to permit these trials. It seems to us but natural to expect that he who represents Jesus Christ on earth should drink most deeply of the chalice of His sorrows, and be most nearly conformed to His Passion; and it has a most antichristian look in our eyes, when we see Protestants pointing triumphantly on such occasions to our Holy Father's cross—that cross which Jesus calls His best beloved especially to share with Him-as a token of God's displeasure and abandonment. This very reproach only places in a stronger light the resemblance of his sufferings to those of our Divine Redeemer: we remember Him who was counted "as one struck by God and afflicted" (Isaiah liii. 4); we think we hear once more the chief priests tauntingly exclaiming, "If He be the King of .Israel, let Him now come down from the cross" (Matt. xxvii. 42). No, Jesus will never descend from the cross till all His afflictions are fulfilled in His suffering members. How little do those

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who have broken communion with the body in which He dwells understand of the spirit of that Gospel of which they talk so loudly and so confidently!

But we can perceive another reason why God should frequently have allowed the Popes to be treated with so much violence and injustice. and it is this, that men might see how necessary it was that the Father of Christendom should be placed in a situation which secured his independence of action, and thus be led to admire the wisdom of Providence, which has given him a territory of his own, in which, being himself supreme governor, he is free from all earthly control or interference. For had it been otherwise, instead of these occasional persecutions, which edify even while they afflict the Church of God, we should have had, humanly speaking, a permanent state of oppression on the one side, and of dependence on the other, such as we now see in the case of the Autocrat of Russia and his Bishops, and in former days of the Emperors of Constantinople and the Patriarchs of that city. At best, Catholics would never have felt sure that they heard the free and unbiased voice of their spiritual Father. Of course, it is conceivable that God

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might have supernaturally restrained the rulers of this world from oppressing the head of the Christian Church, or by a constant miraculous interposition, have obviated the disastrous effects of their tyranny. But this would not have been in accordance with the usual laws of His government; God having seen fit in His general Providence to act by ordinary means even for the accomplishment of supernatural ends. You know how jealous earthly governments are of any spiritual power, and how desirous always of reducing it to the condition of a mere engine in their hands. Their object is to make the ecclesiastical power a function of the state, which they can use for their own natural ends. It may be that they consider a certain portion of religious training desirable; so much, in fact, as they think tends to make men useful and quiet members of society, and has a decorous and respectable look about it; but this, I repeat, is a natural, not a supernatural end. But how utterly opposed is such a view to the design of our Lord, whose "kingdom," as you know, from His own blessed lips, "is not of this world." It is altogether supernatural in its object, in its aims, in its means, in its laws, and in its sanctions. The Church is a

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queen, and cannot serve except in the sense in which her Lord served,—a service of love, not a service of bondage; a service by which she wins and trains men's souls for heaven, not a bondage by which she stoops to become herself the slave of their ambition and of their passions.

What I have said of governments in general is especially applicable to all Protestant governments. It is their vocation to endeavor to enthral, when their aversion does not impel them to persecute, the Church. To Catholic governments it is applicable as far as the earthly element enters into them. There have indeed been glorious exceptions of pious kings devoted to the Church, who lent all their authority to uphold, not to oppress her; but human nature cannot be trusted, and power is very corrupting to the heart, and therefore God willed not that the supreme Pastor of His Church should be the subject of any earthly sovereign, or owe a doubtful and precarious independence to his forbearance and moderation. Fancy what the condition of the whole Church would have been, whenever the monarch desired some concession at his hands. the Pope the subject of such a ruler as the

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Landgrave of Hesse, who wished to marry two wives at a time, and to whom the (so-called) reformer, Luther, accorded this indulgence; or of our own Henry VIII., who wished to marry as many in succession as pleased his royal caprice; or Joseph II., emperor of Germany, who desired to meddle in every department of the Church, and new model her discipline and ritual and even her doctrine. We know how kings exerted all their power on such occasions to win over or intimidate the local bishops, and how they often succeeded in their attempts. The servility of the Eastern bishops to the Greek emperor furnishes an example. But beyond the reach of the imperial arm there sat one who failed not to raise the voice of authority, so that the whole body of the faithful were never at a loss for clear direction even when many of their pastors were weak or base enough to betray their trust. True it is that the successors of him on whom the Church is built would never have given way in any essential point of faith or morals, or have sacrificed any fundamental principle of the Church's constitution; but how little chance would they have had of being able to make their voice heard, when it was in the power of the monarch, under

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whose temporal rule they lived, to imprison them when opposed to his encroaching designs. or refusing to sanction his vices; to intercept their communication with their universal flock, and in many other ways to thwart and hinder the free exercise of their spiritual power. No. it was necessary that the lever, as it were, of the whole Church should rest on secure and independent ground. It was necessary for the peace and the well-being of Christendom, as' hitherto it has been constituted. The future is in God's hands: it is of the past and the present we alone speak; and we may confidently say, that the experience of many centuries has given ample proof of the wisdom of God in having thus provided for the independent action of the Vicars of Christ

In the conclusion of my last Tract I gave you a short account of the cruel treatment which a holy Pope met with at the hands of one of the Greek emperors. It may serve you as a specimen of what they were continually liable to, in a greater or less degree, whenever, for conscience' sake, they resisted the emperor's will, and the latter had the power of wreaking his vengeance on them. It serves also to illustrate a remark I have already made; for had

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the Popes been guided by mere human and natural feelings, sense of personal wrong, and the continual apprehension of outrage, would have combined with the desire of power and independence to induce them to urge the Italians to cast off their allegiance to the Greek emperor. But it was not so; on the contrary, it was to them, as we have seen, that the emperors were indebted for the continued fidelity of their subjects after their gross neglect and repeated provocations.

We are now, however, coming to the time when these Eastern despots were to fill up the measure of their offences, and Italy to rise with indignation against their impious rule. Leo, an Isaurian peasant, hence known in history as Leo the Isaurian, had been chosen to fill the throne of Constantinople, to which high elevation his courage and military distinction formed his only title. Grossly ignorant, he was moreover addicted to Jewish and Mahometan superstitions. The followers of the impostor Mahomet, an impious sect which had arisen in the previous century, and had conquered a large part of Asia, denied the divinity of Jesus Christ and the Three Eternal Persons of the Sacred Trinity. They said that there was but one

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Person in God, and that God had never taken human nature. They abhorred, therefore, the images of the Redeemer, of His holy Mother, and of the Saints; and it is needless to tell you that the Jews, who struck our Lord's divine countenance, who buffeted, who spit upon Him, and who nailed Him to the cross, hated all representations of His sacred humanity, and reviled Christians for honoring them. It is said that while Leo was still practising an obscure trade in his youth, some Jewish fortunetellers promised him the empire, if he would abolish the worship of images. It is very possible. The Devil offered our Lord all the kingdoms of the world, if He would fall down and adore him. Be this as it may, after Leo came to the throne he retained his leaning to the wicked tenets of the enemies of Christianity, and was encouraged in it by the Mahometan and Jewish impostors whom he gathered round him, and particularly by a Syrian Christian, called Bezer, who, while prisoner among the Mahometans, had given up his faith, but whom the emperor valued on account of his great bodily strength, and the conformity of the apostate's dispositions with his own.

Leo at last took the opportunity of a volca-

nic eruption occurring in the Grecian Archipelago, to declare that God was thus manifesting His displeasure against the veneration of images, and to forbid their honor. There does not seem to be much obvious connection between the two facts; but Leo was a despotic sovereign, and might talk nonsense with impunity. Soon after he proceeded to destroy the objects of his impious hatred, and gave orders that the sanctuaries should be stripped of their gold and silver ornaments, and of every thing that gave splendor to God's service; all which, of course, were to find their way into the imperial coffers. Indeed there can be but little doubt that avarice was Leo's chief motive for his pretended zeal; and it is remarkable how like he was in this to the Protestant (socalled) reformers, who, while professing to be zealous for the simplicity of God's service, seemed to think the spoils of His temples were most appropriately employed when taken to enrich themselves and adorn their own houses. I cannot stop here to treat of the Catholic doctrine of the veneration of holy images, which would lead me away from our subject; but I wished just to draw your attention to the character and motives of these first pretended re-12

formers of Christian worship. Can you suppose that God makes use of such instruments to do His work and vindicate. His honor?

Over the entrance of the imperial palace was a large golden Crucifix, placed there by Constantine the Great, in memory of the Cross which had appeared to him in the heavens. More than four hundred years had now elapsed, and this image of our Lord was held in the highest veneration by all Constantinople. When, therefore, a servant of the Emperor proceeded to plant a ladder that he might ascend to demolish the image, some women who were on the spot besought him with tears and entreaties to forbear. Deaf to their prayers, he ascended, and with profane hand dealt several blows with a hatchet on the blessed countenance of the Redeemer. Seized with indignation, the women drew the ladder from under him, hurled him to the ground, and put him to death.

The fury of the Emperor now knew no bounds, and a cruel persecution was begun against the Church. Besides ordering the execution of the women, he punished with death or mutilation whoever refused to obey his edict commanding the destruction of the images.

Among his other cruelties may be mentioned the following. There was a person of high merit, who, with twelve others, gave instruction, both religious and secular, free of all charge, and had under his care a magnificent library, founded by Constantine. Leo's predecessors had valued this institution much, and had treated it with high honor; but Leo hated both piety and learning, and was besides determined to make every thing bow to his will. Upon the refusal, therefore, of the librarian to adopt his heresy, he shut him up along with his twelve assistants in the library, and setting fire to the building, consumed both it and them together. I am not giving you the history of the Eastern empire, or I might tell you how his subjects revolted against him, and what further cruelties and sacrileges he committed; but we must return to Italy.

There were Christians from the West present when the outrages I have related were perpetrated against the holy images; and when they brought back word of all that had been done, horror and consternation filled the hearts of men. Orders also arrived from the emperor peremptorily enjoining the execution of the edict, with threats against the Pope should be

offer any opposition. The exarch of Ravenna having proceeded to enforce it, the Italians rose in indignation to resist the sacrilege, cast down the images of the Emperor, and trampled them under foot. Throughout the exarchate of Ravenna and the duchy of Rome, the population with one accord cast off all obedience to the Emperor, expelled his governors, elected their own magistrates, and threw themselves on the protection of the Pope;* nay, they resolved to dethrone Leo, choose another emperor, and carry him to Constantinople to be crowned.

Now what was the Pope's conduct in this emergency? First of all I must tell you what was his conduct as Head of the Church. It was the hely Pope Gregory II. who at that time occupied St. Peter's chair. He immediately condemned the decree of the Emperor, and wrote him a letter of severe expostulation. He addressed letters also to all parts, exhorting the people both to reject the heresy and to resist the ungodly edict. You may be willing to allow that he was right, as the Head of the

^{*} The provinces which threw off obedience to the Emperor were, the Duchy of Rome, Campania, Ravenna, and the Pentapolis,—the bulk of what now constitutes the Papal States.

Church, in exhorting his flock to reject false doctrine; but you may, at the same time, question perhaps the propriety of the injunction he gave the people to resist the civil power. Did not the first Christians, you may ask, suffer all things patiently at the hands of their persecutors; and had not many Popes treated heretical emperors with the honor due to them as temporal rulers, even while condemning the errors they upheld? True; but you must remember, first of all, that at no time whatsoever have Christians thought it their duty to acquiesce in ungodly and sacrilegious deeds, though under certain circumstances they have submitted to any amount of personal suffering. The pagan persecution was mainly directed against the persons of the Christians, whom they accused of atheism for refusing to honor their false gods. The persecution did not, as it were, directly assail God Himself. However, I have only to remind you how the early Christians faced death, and tortures worse than death, when required by their persecutors to trample on the Cross, for you to see that such a principle as that of submitting to authority when enjoining impious deeds, is, and ever was, most detestable in the eyes of all true followers of Christ. And

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do you suppose that those early Christians who suffered death rather than insult the image of their Lord, would not also have rescued that image by force, had it been possible, from the hands of the pagan magistrates? Would it not have been their duty to do so? Again, under the persecuting heretical emperors, I grant that various Christian truths were assailed and blasphemous errors advanced on pretence of honoring Christ and the faith He had taught; but still the persecution discharged its fury upon men, and not upon holy things. Such persecution might, therefore, under certain circumstances, be endured without compromising God's honor. The Popes no doubt had hitherto had wise and good reasons for encouraging the Italians to maintain their allegiance to their Greek rulers, notwithstanding their frequent heresies; but you may be sure that, whatever those reasons were, the principle of passive submission to the civil authority, when armed against God and His holy faith, never formed the ground of them.

The persecution which Leo raised differed, however, from former persecutions, in that it was an open, direct, and ungodly attack on Christ Himself. It struck immediately at Him

whom all, persecutors as well as persecuted, adored as their God; it fell not alone upon the defenders of holy images, but upon the images themselves, and consequently upon Him whom they represented. Active resistance, therefore, became not merely allowable, but a sacred duty. That man's faith and charity and zeal for God must be most weak indeed who could stand by and see the image of his Redeemer vilely treated, broken in pieces, and trampled under foot, without raising a hand in His defence. Is that the sort of patience we can admire? Would it be patience at all, and not rather a detestable coldness and insensibility of heart? If we see a man bearing quietly every injury committed against his own person and interests, we call him meek and enduring; but if we see him stand coolly by while his father is outraged and insulted, do we then give him credit for his patience? Rather do we not abhor him for his lack of filial love and reverence? It is therefore just and holy, and the Church has ever so deemed it, to resist ungodly and impious deeds; while it is, at the same time, a merit to bear patiently mere personal sufferings.

But you will perhaps say, that, even granting all this, you must suspect the Pope's motives

It was so manifestly his own interest to free himself from the galling tyranny of the emperors, and to take advantage of what had occurred to set up an independent sovereignty of his own. Mark, then, what was the line he pursted as temporal governor. As far as the supreme interests of Christ were concerned, who is the King of kings and Lord of lords, he resisted, and enjoined resistance; but so far from taking advantage of the state of things to break asunder the last tie between Italy and the Eastern Empire, he exerted himself to the utmost to restrain the indignation of the people; per-. studing them to abstain from all aggressive acts against the Emperor, and to limit themselves to resistance, and that only so long as he continued to wage war against God; hoping still and waiting for his conversion, and ready, should this happy event take place, to be the mediator of peace between him and his subjects. However, it was not God's will that it should be so. He had decreed to maintain the Pope in the possession of that sovereignty with which the free will of his people had invested him, and all events were ordered to that end. was Divine Providence, and not the Pope's imbition, that raised him to his temporal throne.

The infatuated Emperor now conspired against the Pope's life. We hear of no less than six attempts at assassination on his part; but they were defeated by the fidelity of the Romans, who bound themselves by a solemn oath to sacrifice their lives, if necessary, in defence of their holy Father. One of the assassins suborned by the Emperor owed his safety to the mercy of the Pope, who prevailed upon the Romans to spare his life, when he was about to become a sacrifice to their fury. Meanwhile the Pope had recourse to those weapons on which he placed the most reliance. He redoubled his prayers and fasts; he gave abundant alms, and, accompanied by his clergy, besought the assistance of Heaven by solemn processions and litanies; he exhorted his people to be zealous for the faith and persevering in good works, and while determined in all good conscience to obey God rather than man, nevertheless to preserve their affection and fidelity to the empire. By and by the Emperor bribed the Lombards, who had at first generously sided with the Pope, to go and attack Rome. They were a faithless nation, and their forbearance could never be reckoned upon for long. The Pope had done his best, in the capacity of

temporal ruler, to place the city in a state of defence; but his trust was in God, and in spiritual rather than in temporal aid. His paternal heart longed to put a stop to the misery and desolation of the country. Once more. then, we see the good shepherd, as we have so eften seen him before, go forth to rescue his sheep from the wolf. Followed by his clergy, he sought the camp of the Lombard king, and presented himself as a suppliant before him. Christ had promised to be with His servants, and to give them "a mouth and wisdom" (Luke xxi. 15) which none should be able to regist: and we see here an instance of the ful-Elment of His word. Scarcely had St. Gregory ceased speaking, when King Luitprand, who seemed suddenly to be transformed from a lion into a lamb, prostrated himself before him, and promised at once to leave the Roman territories. and inflict no further injury. Then proceeding forthwith to St. Peter's church, at that time outside the walls of Rome, he laid aside his mantle, his diadem, his military belt, his gilded sword, his silver cross, and all his royal orna ments, and kneeling before the holy body of St. Peter, offered them to God and to the prince of the Apostles; and then arose, and went his

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way into his own country. Can you help seeing something supernatural in such events as these? Was not the hand of God made visible, as it were, to protect the ruler of His Church, and to be with him in all he undertook? It would be but a repetition of the same story to tell you how often the immediate successors of St. Gregory II. devoted themselves in like manner, even at the risk of their lives, for the good of their people; several times prevailing upon the Lombards, fierce and rapacious as they were, to restore their unjust conquests; and we must remember they restored them, not as possessions of the empire, but for the sake of St. Peter, and at the prayer of his successor. What wonder that the Pope received in return the blessings of a grateful people, and that cities and countries should be desirous of placing themselves under the protection of such a ruler? The world has never seen a like example of fatherly government; never has it beheld a rule which could be so truly characterized as a rule of justice and mercy; and yet this is the power in which Protestantism has pretended to see the dominion of Antichrist, the great enemy of God and of His Christ, who, the Apostles foretold, should persecute the Church of God in the last days.

Leo was succeeded by a son more wicked than himself. Nothing, therefore, was to be hoped for from the East. The Emperor Constantine Copronymus was busied in waging war against holy images; effacing the remaining pictures of Christ and His Saints from the walls of the churches, and causing dogs and horses to be painted in their place; burning and desecrating the relics of holy martyrs; cutting off the noses and ears, tearing out the tongues, and putting out the eyes of such as would not consent to his impiety; inhumanly scourging others, or having them cast into the sea, or put to death in other cruel ways. Constantinople was full of blood and lamentations, while this crowned monster knew no amusement more exciting than that of witnessing the tortures of his victims, or listening to the account of the barbarities, the execution of which he had commanded, and bursting into savage fits of laughter at the recital. His timid and worldly Bishops corrupted or terrified by the tyrant, dared not raise a voice in defence of the faith, or basely renounced it to flatter their imperial master. But the Church counted glorious martyrs by thousands among her religious orders; and the Bishops of every other part of Christendom,

with their spiritual father the Pope at their head, denounced his heresy, and bore united testimony to the Church's unvarying creed. The Popes, however, still continued to give the emperors honor, as nominal sovereigns of Italy. dating all their decrees from the years of their reign. An exarch still resided at Ravenna; but his authority was a mere shadow. Italy dropped from the hands of the emperors; it was not torn from them by the Popes. forfeited their right to reign on every possible ground. First, as being incapable of defending their subjects; secondly, as arming themselves against them by urging their ferocious neighbors to attack them; and thirdly, as outraging their religion, and attacking God Himself. The Most High, whom they blasphemed, had weighed them in the balance, and found them wanting; and the kingdom was taken from them.

On the other side the Alps was a valiant nation, zealous for the faith, and devotedly attached to the see of St. Peter. They originally came from Germany, and had conquered Gaul; they were called Franks; and their descendants, mingled with those of the ancient Gauls, form the present French nation. Pepin, an heroit and pious king, ruled over them at this time;

and Pope Stephen II. began to turn his eyes towards the Frankish king as a defender of holy Church in her need. The cruel Astolphus, king of the Lombards, had taken Ravenna, and now threatened to follow up his conquest by that of the duchy of Rome. He consented, however, upon receiving an embassy from the Pope, to sign a treaty of peace for forty years, but perfidiously broke it a few months afterwards, threatening the Romans with universal slaughter unless they submitted. The Pope made now one last attempt to move the heart of the Greek emperor, and wrote to him, entreating him to rescue Italy from ruin. Meantime, like his holy predecessors, he sought the assistance of Heaven by public devotions and penitential acts. Barefooted, with his head sprinkled with ashes, and bearing on his shoulders an image of our Lord, he walked in procession, followed by his people. To the cross was fastened the treaty of peace, which Astolphus had so faithlessly broken. While thus committing his cause to God, he sent presents to the barbarian king; but seeing that neither gifts nor entreaties could restrain him, and that no help came from the Emperor, he commended his flock to God and to St. Peter, and took the

road to Pavia, the capital of Lombardy. Many followed him to some distance, weeping and imploring him to return, knowing the danger to which he was exposing himself; but charity fears nothing, and the holy Pontiff pursued his way. As he drew nigh to Pavia, Astolphus sent and bade him not dare to come and speak to him of restoring Rayenna and the other cities of the exarchate; but the Pope replied, that no fear should deter him from his purpose. Accordingly, he proceeded to Pavia, and presented large gifts to the haughty monarch, beseeching him to restore the cities he had so unjustly conquered. But Astolphus remained unmoved by the prayers of the holy Pope; yet he ventured not to injure him, or openly to oppose his departure, though the Pope made no secret of his intention of passing over into France. When he was gone, however, the Lombard king sent troops to intercept his journey. It was the dead of winter when the venerable Pontiff crossed the Alps. In spite of snow and storms, and the treacherous Lombards, who hung upon his steps, he safely effected the passage of the mountains, and giving thanks to God proceeded on his way.

King Pepin sent an honorable escort to at

tend him, and along with them his little son, twelve years of age, afterwards the renowned Charlemagne; and he himself followed to the appointed place of interview. And now we shall see how a truly Christian king in those days met the father of the Christian Church. Remember, here in the eye of the world was, on one side, a great and powerful monarch, and, on the other, an aged Bishop, who came to implore his help. But how did Pepin behave? He went forward a league from the town where he had appointed to meet him, and alighting from his horse, prostrated himself before him, with the queen and his children, and the great nobles of his court. Then rising, he accompanied the Pope on foot, holding the bridle of his horse. Pepin thought himself honored, not degraded, by thus paying homage to Christ's representative on earth. And so the whole train proceeded, as I have described, and entered the city of Pontyon, singing hymns to God. Pepin, as you will expect, zealously took up the Pope's cause, and made a solemn promise, in the name of himself and of his children, to restore to the Pope the cities and territories which the Lombards had seized. The Pope, however, would not permit him to take up

arms until repeated embassies had been sent to Astolphus, conjuring him by every Christian motive to make restitution. All remonstrances were fruitless; Astolphus replied only by menaces. Then Pepin crossed the Alps, and besieged Pavia; but the Pope again besought him to spare Christian blood, and so a treaty was signed, by which Astolphus and all his lords bound themselves by oath to restore Ravenna and the other cities. Pepin, on the faith of this promise, went back with his army into France, and the Pope returned to Rome; but when the danger was passed, the perfidious Astolphus broke his word, refused to restore the cities, and carried fire and sword into the Roman territory, laying waste the whole country, and committing fearful sacrileges and out rages, such as pagans have scarcely equalled. He then laid siege to Rome; but Pepin, at the earnest request of the Pope, and mindful of his sacred promise, hastened back into Italy, and Astolphus was soon reduced to become himself a suppliant.

And now we behold, to our surprise, the Greek Emperor come forward again on the scene. His ambassadors appear in the presence of the victorious Frank, while encamped before

Pavia, and presenting magnificent presents from their master, entreat him to restore the cities of the exarchate to the empire, or at least not to give them to the Pope. Then Pepin made that never-to-be-forgotten answer, sufficient in itself to render his name illustrious: it was for no earthly consideration that he had exposed his life so often in battle, but solely for the love of the blessed Peter and for the remission of his sins; and that not for all this world's riches would be take back that of which he had made an offering to the prince of the Apostles." And so he nobly fulfilled his promise, and executed a deed, by which he made a perpetual donation to St. Peter-to the Roman Church, and to the Popes forever-of Ravenna and the other cities, including the whole of the exarchate, and the deed was laid on the tomb of the Apostle. Some call this a donation, some a restitution. It was both. It was a restitution, because those cities had previously placed themselves under the protection of the Popes, who had so often obtained their liberation from the Lombards; and it was a donation, because by the right of war, Pepin might have retained for himself what had been purchased by the blood and treasure of his nation. Yet,

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though an ambitious king, he never contemplated such an act; and hence you may conclude how deeply this reverence for the succes sor of St. Peter was engraven on the hearts of Christians in those days. Of the Greek Emperor I need say nothing; you will rather wonder that he was not ashamed of putting in a plea for himself, after all you have heard of his conduct.

We thus see the temporal power of the Popes—a power they had increased from the days of Gregory the Great in fact, and since Gregory II. in name also—fully recognized. We see that it was the force of circumstances, or rather the hand of God, and not their own ambition, which bore them up and placed them on the throne they occupy. They reign by a juster title than any existing dynasty can boast, the unanimous and free choice of a grateful people, guarantied also to them and sanctioned by the united voice of Catholic Christendom.



QUEEN MARY AND HER PEOPLE.

THE SMITHFIELD FIRES.

In the former part of this Tract I showed you how Mary restored the Catholic religion in England: that it was not by craft or violence, or even in defiance of the wishes of any large portion of her subjects, but with the free will and the common consent of her people. Lords and Commons, and the whole nation at large. This brought us to the end of the second year of her reign, and all this while nothing was attempted which can be called religious persecution. We are now arrived at a period at which her policy seems to have changed, and those dreadful executions took place which have given her reign so odious a character. The "Smithfield Fires" are to many an English Protestant his one standing argument against the Catholic religion. He confidently believes that the Catholics had no sooner got

the apper hand again in Mary's reign, than they set to work burning their fellow-Christians, simply because they did not believe as they did—simply because they were Protestants; and he thinks to himself, "So it would be again were the Catholics in power. They would burn me and my wife, and my next-door neighbor, and this good man and that, and Mr. So-and-So the clergyman, and that charitable lady, his sister; and all because we do not believe in purgatory, and do not worship the Virgin, and all the rest of it. They did so in Bloody Mary's time, and so they would do again."

But did they do so? That is the question. I am going to tell you a few plain facts, which, I think, will help you to form a fairer judgment of this matter. I think I shall be able to show you that those who suffered in Queen Mary's reign for the most part had themselves or their friends to blame for the treatment they received; and that even where this was not the case, the fate they met with was owing neither to the principles of the Catholic religion itself, nor to the cruel bigotry of the clergy; nor, I may add, to the sanguinary temper of the Queen.

"What kindled and fanned the fires of Smithfield? what raised and kept alive the Popish persecution in the days of Queen Mary?" asks a Protestant divine.* it her own sanguinary disposition? or was she the slave of her husband's cruel superstition? or were both the tools of foreigners, (the Spaniards,) who certainly hated the English because they were heretics, but more deadly hated the heretics because they were Englishmen? Was it 'wily Winchester' (Gardiner)? or was it 'bloody Bonner?' or was it something in the spirit of the Church of which both were zealous members?" He then proceeds to answer his own questions: "Whatever may be said on any or on all of these points, there was undoubtedly one other cause, which, if it be too much to say that it has been studiously concealed or disguised, has certainly never occupied that prominent place to which it is entitled in such an inquiry. I mean, the bitter and provoking spirit of some of those who were very active and forward in

^{*} The Rev. S. R. Maitland, D. D., (some time librarian to the late Archbishop of Canterbury, and keeper of the MSS. at Lambeth,) in his Essays on Subjects connected with the Reformation in England.

promoting the progress of the Reformationthe political opinions which they held, and the language in which they disseminated them-the fierce personal attacks which they made on those whom they considered as enemies—and, to say the least, the little care which was taken by those who were really actuated by religious motives, and seeking a true reformation of the Church, to shake off a lewd, ungodly, profane rabble, who joined the cause of Protestantism, thinking it in their depraved imaginations, or hoping to make it by their wicked devices, the cause of liberty against law, of the poor against the rich, of the laity against the clergy, of the people against their rulers. In particular, it seems impossible that any reflecting mind, even though misled by partial relations, or prejudiced by doctrinal opinions, should fail to see, as a mere matter of fact, in how great a degree the persecution of the Protestants in England was caused by the conduct of their brethren who were in exile "

This honest and painstaking writer then goes on to show that many of the reformed preachers, whom Protestants suppose to have been compelled to quit their native country for conscience' sake, were, more properly speaking.

political refugees; that is, persons who had taken part against the government, and ran the risk of being imprisoned for sedition or executed for high treason. Some of great name he shows to have been personally implicated in conspiracies against the Queen, and open rebels against her authority. He proves from their writings that their general object was nothing less than to stir up a revolution in England and dethrone the Queen. These writings were secretly introduced into that country and dispersed among the people. They were of the most inflammatory description, and filled with language so profane and filthy, that their publication would not be endured in England at the present day. They taught doctrines calculated not only to incite the people to rebellion, but to make them throw off all government and all authority whatever. The very men who had so loudly asserted the claims of the Lady Jane to the throne, now unblushingly declared that it was "contrary to God's word," yea, "repugnant to the order of nature," to be governed by a woman; and openly taught that "ungodly princes and magistrates"—by which they meant all who were not of the reformed religion-might lawfully be put to

death by their subjects. The Queen herself was made the object of the foulest abuse and the most violent threats.

Knox, the Scotch Reformer, and who may be called the founder of the Established Kirk of Scotland, was at this time living as an exile at Geneva or Frankfort. From over sea he wrote most furiously against her, declaring that as a woman she was under the curse of God; that she was illegitimate, and therefore a usurper; and that, even though she had come fairly to the throne, she had shown herself to be a tyrant, and ought to be crushed like a viper. Others of the Reformation preachers, and among them Becon, one of Archbishop Cranmer's chaplains, wrote in a similar strain, using language of the grossest kind, so gross indeed, and vile, that I should be ashamed to repeat it. In short, with one accord they did not hesitate to affirm that the Queen of England, because she was a Catholic, ought to be deposed and put to death.

Here are some specimens of the language in which they put out their detestable doctrines—specimens, that is, of such language as may be fitly quoted, for much that they wrote is, as I have said, too foul to be repeated. Goodman,

who was mentioned in the former Tract as approving Wyatt's rebellion, and mourning over his defeat, thus expresses himself: "By giving authority to an idolatrous woman, ye have banished Christ and His gospel, and in His place restored Antichrist with all his infections, wherein your own consciences condemn you of evil. Then in taking again the same authority from her, you shall restore Christ and His word. and do well. In obeying her ye have displeased God. Then in disobeying her ye shall please God. Because you have given place to her and her counsels, you are all become idolatrous hypocrites, and also traitors to your own country. By resisting her and her wicked decrees, you must be made true worshippers of God, and faithful Englishmen." In another place, after reminding his readers how "God commanded Moses to hang up all the captains and heads of the people, for that by their example they made the people idolaters," he goes on to say, "which judgment, though it was done at God's commandment first, and after at Moses', yet were the people executors of the same, and all did understand that it was just; and not for that time only, but to be a perpetual example for ever, and a sure admonition of their duty

in the like defection from God, to hang up such rulers as should draw them from Him."

He describes "the empire and government of a woman," as "that monster in nature and disorder among men;" and calls Mary "that most impotent and unbridled woman," "that wicked woman, whom you untruly make your queen. O vain and miserable men," he exclaims, "to what vileness are you brought, and yet, as men blind, see not! Because you would not have God to reign over you, and His word to be a light unto your footsteps, behold He hath not given an hypocrite only to reign over you, (as He promised,) but an idolatress also; not a man, according to His appointment, but a woman, which His law forbiddeth and nature abhorreth; whose reign was never counted lawful by the word of God, but an express sign of God's wrath, and notable plague for the sins of the people; as was the reign of cruel Jezabel and ungodly Athalia, especial instruments of Satan . . . So that now, both by God's laws and man's, she ought to be punished with death." Knox also warns his readers "how abominable before God is the empire and rule of a wicked woman ... Horrible is the vengeance which is prepared for the

promoters and for the persons promoted, except they speedily repent. . . . Wherefore let men that receive of women authority, honor, or office, be most assuredly persuaded that, in so maintaining that usurped power, they declare themselves enemies to God. They must refuse to be her officers, because she is a traitress and rebel against God. And finally, they must study to repress her inordinate pride and tyranny to the uttermost of their power. . . . First, they ought to remove from honor and authority, that monster in nature (so I call a woman clad in habit of a man, yea, a woman against nature reigning above man.) Secondarily, if any presume to defend that impiety, they ought to fear, first to pronounce, and then after to execute against them, the sentence of death." Poinet, Protestant bishop of Winchester, who had fled the country on the failure of Wyatt's rebellion, used similar language, inciting the people of England to dethrone their Queen and put her to death.

They also denounced the judgments of God against the whole kingdom on account of the restoration of the old religion, and endeavored, by a fearful picture of all the woes that were hanging over them, to work upon the

fear of the people, and irritate them against the Queen and the government. They even appealed to the price of victuals—a kind of argument which was sure to tell with the multitudeas a sign of the anger of Heaven against them for their delay in dethroning "this wicked Jezabel," "this ungodly serpent Mary, the chief instrument of all this present misery in England;" and, with the most impudent audacity, declared that the poverty and wretchedness caused by the destruction of the monasteries in King Henry's time were owing to the toleration of what they called the "idolatry," and the "filthy abomination," which the Queen had introduced into the kingdom. It was not that they gave utterance to words of earnest and even stern remonstrance, solemn warning, or righteous indignation, like pious and God-fearing men, who really desired to testify to the truth; but they indulged in the coarsest invectives, "the most scurrilous railing" and "loathsome ribaldry," using language "fierce, truculent, and abusive," and at the same time gross and obscene; and recklessly "imputed the worst motives and the most odious vices to their opponents," as though they had been possessed with some unclean and savage spirit of hell.

Again, they uttered the most insulting threats against the King and his countrymen. and tried every means to render them odious to the nation. They pretended that he was biding his time to bring in a great army "to overrun and destroy the realm," and give up to the Spaniards the rights and liberties of the whole nation; that he would lay heavy taxes upon the people to maintain his own countrymen; nay, that he would carry them away by ship-loads to his own territories, and "tie them in chains, and force them to row in the galleys, and to dig in the mines, and to pick up the gold in the hot sand." All these predictions they knew to be false; but they hoped the credulous would believe them, however absurd and monstrous they might be. And as a matter of fact, on the strength of these falsehoods, a rebellion was subsequently attempted by one of the exiles, Thomas son of Lord Stafford, who proclaimed that he was come to deliver his countrymen from the tyranny of "vile Spaniards," and "to defeat the most devilish devices of Mary, unrightful and unworthy queen, who had forfeited the crown by her marriage with a stranger;" who was "continually sending over to Spaniards the treasure, gold, and silver of

the realm;" and was seeking earnestly, by all possible means, to deliver the twelve strong fortresses of the kingdom to 12,000 Spaniards, whom she had brought into the realm, "that they might burn and destroy the country three or four times yearly, till Englishmen were contented to obey all their vile customs and detestable doings." Now, so far from this being the case, so far from there being this number of Spaniards in the country when Philip arrived from Spain, 4000 Spaniards, who accompanied him as a train of honor, were not allowed to land, because the presence of so large a body had been forbidden in the Queen's marriage articles; and only 400 or 500 persons, among whom were a number of court-jesters, attached to grandees of high rank, were permitted to come on shore. This was the only Spanish force in the country. Even Philip's household servants had been sent back. Again, so far from carrying money out of the country, Philip had, on different occasions, brought an immense mass of treasure into the kingdom. one occasion, twenty-seven chests of bullion, each about a yard long, were conveyed to the Tower in twenty carts; on another, ninety-nine horses and two carts were employed for a simi-

lar purpose. Philip had defrayed all the expenses of the fleet which escorted him to England, and of the festivities in honor of the marriage. He had distributed a large amount in presents; and the remainder, amounting to £50,000, was still lodged in the royal exchequer.

Now just stop a moment and reflect what sort of feelings these writings and these proceedings must have aroused in the breasts, not only of Mary and Philip, but of the then government of England, and of all good and loyal subjects in the land. Only just imagine what would be the effect of such writings and proceedings at the present day. Suppose Catholics to be the aggressors, and the Queen and the Prince-consort the objects of these ferocious attacks. What would be the feeling of the country? What view would Protestant peers and members of Parliament and country gentlemen take of the matter? What sort of language would be heard in town-halls and at county meetings? What would your commercial men and your respectable tradesmen think and say? And as the excitement spread among the people at large, what sort of cries would be heard in the streets, and what sort of treat-

ment would Catholics in England receive, while their brethren over the water were breathing out rage and threatenings against the court and the government? Above all, how would the government itself be affected towards the Catholic population? What would they do? What pains and penalties would they enact against all who abetted these treasonable designs? They would not relight the fires of Smithfield, because such modes of punishment have long since been abolished; but, methinks, they would take some very strong measures under the circumstances; and who could blame them?

But to proceed: What was the Protestant party at home doing meanwhile? Did any of its leaders and "grave divines" disown and condemn the immoral and scandalous doctrines put forth by their brethren abroad? Did they protest against the ferocious and indecent language in which they indulged? There is no proof that they did. It is true the reformers in prison warned men against sedition and rebellion, and exhorted them to obey the Queen in all matters which were not contrary to the obedience due to God; but they had held different language while they

were at large; nor did their brethren, to whom their admonitions were addressed, relax in their treasonable efforts or in other demonstrations of their intemperate zeal. A few facts will show the spirit that was then abroad.

A clerk of the council in the former reign, and one of Wyatt's followers, conspired to assassinate the Queen, and was found guilty and executed. On the scaffold he justified his treason, and said he died for his country. An impostor was suborned to personate Edward VI., as if he were not really dead. On occasion of public prayers being ordered for the Queen, several of the reformed congregations prayed for her death. So notorious was this practice, that an act had been passed declaring it to be treason; and so little did the leaders of the Reformation feel its enormity, that when thirty of these zealots, with their preacher, were imprisoned for the offence, Bishop Hooper sent a letter to comfort them, as suffering saints. Again, one of the Queen's preachers was shot at in the pulpit at Paul's Cross, the bullet passing very near him; and two of her chaplains were insulted and pelted with stones as they walked in the streets. Asper-

sions of the foulest nature were thrown upon the Queen's character, and the most false and malicious tales put in circulation in order to poison the minds of the people against her. Even "pious frauds" were resorted to by the disaffected. One of their contrivances was as follows. Extraordinary sounds were heard to issue from the wall of an uninhabited house in Aldersgate-street, which were interpreted to the crowd by persons who seemed to be there by accident like the rest. Several thousands of persons assembled. Some said it was an angel, a voice from heaven, the voice of the Holy Ghost warning a wicked and unbelieving generation. When the crowd shouted, "God save Queen Mary!" it answered nothing. When they cried, "God save the Lady Elizabeth!" it answered, "So be it." If they asked, "What is the Mass?" it answered, "Idolatry." It also spoke against confession and other Catholic practices, and threatened the people with war, famine, pestilence, and earthquake. Every day the tumult increased; at last workmen were sent by the magistrates to demolish the wall, when a young girl crept out of her hiding-place, and confessed that she had been hired and instructed to act her part by some

of the reformed, for the purpose of exciting an outbreak.

Another very important fact must also be mentioned. The Protestant party in England were in communication with the Protestant faction in France, and were encouraged by the Catholic king and government of that country, who disliked the Spanish match, because they feared that England would unite with the Emperor of Germany against France. The French ambassador in England, contrary to all the laws commonly observed between nations, and all the principles of good faith, entered into a secret correspondence with the Protestant leaders, and with the discontented. whoever they might be. He admitted them to midnight conferences in his own house, and urged them to take up arms against the Queen, promising them at the same time aid from France. The French king (Henry IV.) sanctioned these intrigues, and sent money for the relief of the more needy among the conspirators; he opened an asylum for the English rebels, and ordered the governors of his ports and the officers of his navy to furnish them with all the aid they conveniently could without discovery; nor to the last did he cease cor-

responding with the factious and fomenting rebellion. All this was known to Mary and her advisers; and it is needless to inquire what effect it had upon them. In punishing these secret plotters, they could hardly feel that they were persecuting pure lovers of the gospel, especially as their patron was a Catholic prince.

I might say much also of the shocking impieties with which these men insulted the Catholic religion, which, you must remember, was now the religion of the nation; openly reviling what the people held most dear and sacred, and interrupting with their outrages the performance of Divine worship. The clergy were even assaulted at the very altar where they were ministering. An apostate monk attacked one of the assistant priests at St. Margaret's church, Westminster, while in the act of giving Communion to the people. He rushed upon him with his hanger, "cutting at his hand and his arm, so that the chalice with the consecrated Hosts, being in his hand, were sprinkled with his blood." Again, there was one who, in presence of the congregation, took the Blessed Sacrament from the altar and broke It to pieces with his hand, and stamped It under his feet.

And the like was done on two occasions by Englishmen abroad. To tell you a plain truth: many of these pretended lovers of the gospel were wicked, irreligious men, who would have been the pests of society in every age and in every country. They were such as the Apostle speaks of, "despisers of government, audacious, self-willed, they fear not to bring in sects . . . Blaspheming those things which they know not." They were the scoffers and infidels of the day, who, under the cloak of godliness, taught the most shocking impiety. This system of iniquity had been going on for some time. Profane ballads and pictures were provided for the frequenters of the ale-houses, scandalous handbills were secretly scattered in the streets, and plays were composed for the lowest orders which turned the holiest things into ridicule. The professed object of these men was to throw contempt on what they called the "superstitions" of Popery. But from laughing at what their teachers called Popery, many began to laugh at religion altogether, and, indeed, at morality too. In fact, these men were demoralizing the English nation. And here, again, I can appeal to Protestants as witnesses. The effect of the Reformation preaching, and of

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the removal of the restraints of the old religion. especially of confession, says one, was general demoralization of society, a stalking abroad of vice and profaneness, which made good men, who looked upon the world with feelings alive to the exceeding sinfulness of sin, believe that Divine vengeance must speedily break forth and consume it with its iniquities." Whatever was the cause, all parties agreed that "the nation had grown worse." men may see," says Bradford, who was one of those who afterwards suffered. "that the whoredom, pride, unmercifulness, tyranny, &c., of England far passeth in this age any age that ever was before." "London was never so ill as it is now," says Latimer; and Hooper declares that "sin never so abounded." Divorces had become more frequent; profaneness general and excessive; dishonesty, falsehood, insubordination, prevailed more and more. Sense of honor lost, impunity of murder, corruption of justice; such are the foul blots that mark the course of the so-called Reformation. tion and emulation among the nobility, presumption and disobedience among the common people, grew so extravagant and insolent, that England seemed to be in a downright frenzy."

Now put all these things together, and say what effect they were likely to have on the government of those days; a government, remember, fully convinced that such disorders were consequent simply on the change of religion; or rather, I should say, the loss of faith. Could it overlook and tolerate them? Rather, was it not compelled to do something? And what, then, was it to do? What was any government to do? What would Queen Elizabeth have done had her Catholic subjects thus offended? What would the very government under which we live do were similar attempts made to breed rebellion in the land, and contempt of all authority, religion, and morality? Does any one doubt that they would call to their aid the pains and penalties specially provided against such offences, sanctioned both by the law of the land and by the usages of the time? And thus did Mary's government. It was necessary in very self-defence. To tolerate such disorders, would have been to allow society to fall, or rather to be torn, in pieces. Consequently the magistrates received instructions to watch over the public peace in their respective districts, to take into custody the spreaders shroad of seditious reports, the preachers of

false and mischievous doctrines, the assemblers of secret meetings, and all vagabonds who had no visible means of subsistence. A commission was appointed to try such as were charged with murder, felony, and other civil offences; and with respect to those accused of heresy, the directions given were, that all endeavors should be used to reform them by admonition; but if they continued obstinate, they should be sent before the ordinary, (in most cases the bishops,) that "they might, by charitable instruction, be removed from their wicked opinions, or be ordered according to the laws provided in that behalf."

Some old statutes had been revived, the better to meet the necessity of the time; but by the common law of the land, heresy—that is, an obstinate holding and preaching of false and pernicious doctrines—was an offence punishable, in extraordinary cases, by death, unless recanted. This was held to be so in the last reign also. Cranmer, and the rest who suffered for heresy in Mary's reign, had sent Anabaptists to the stake in that of Edward, and they had passed a law by which Catholics would have been condemned to the flames unless they consented to deny their faith. To believe in the

Real Presence of Christ in the Blessed Secrament, to hold the supremacy of the Pope, or to deny justification by faith only, was declared to be heresy; and it was provided that all who held heretical opinions should, upon conviction, be delivered over to the civil magistrate to be punished as the law directed. This was prevented becoming law only by the unexpected. death of Edward. It is most necessary to bear these facts in mind in order to form an impartial judgment of what took place in Mary's reign. That heresy was a crime both against God and against man, and as such deserved punishment, was the universal sentiment in those times. The punishment of heretics was not an act of oppression on the part of the ruler against the subject, or the priests against the people, or the rich against the poor. It was approved and upheld by all, and by Protestants as well as by Catholics. I am not saying whether, on their own principle of private judgment, Protestants had a right to do so; I am simply stating the fact. I will tell you in another Tract why heresy was thus regarded and thus punished; but I cannot enter on the subject here. I will only remark, that nothing can be more unjust than to judge

of past times by the opinions of the present:
so much depends on the nature and the consequences of the doctrines taught, as well as on the character and position of the teacher of them—so much on the circumstances of the age and of the particular country, the state of society at the time, and a thousand other details. We must judge of the past times, by the opinions and principles and circumstances of those times, not by those of the present day.

But this by the way. One thing it is most important to notice, which is, that though what the law meant by heresy was false doctrine, still, as a matter of fact, heretics in England had by their teaching caused violent disturbances in the state; and so it was, as I have shown you, in this reign. Still the offence was one against religion, and was committed in the name of religion. The "lewd ungodly rabble" perpetrated their misdeeds under pretext of putting down superstition. The traitors conspired for the cause of godliness. They pretended to have a zeal for the pure gospel, and declared that all true Protestants ought to rise to rid the land of an idolatrous Queen and her government. Hence the religious offence and the civil offence, being blended into one, were

punished together. But as the religious offence stood foremost, and was considered as lying at the root of the other, it was singled out as the ground of indictment, and many suffered as heretics who might rather have been punished as disturbers of the public peace. I am not saying that all who were punished or put to death were rebels and traitors, or guilty of disorders against the state; but I would remind you, that all who had really conspired and rebelled, or had stirred up others to rebel, were, as a matter of fact, teachers of the new opinions—that is to say, Protestants; and therefore it was no wonder if Protestantism in this reign became generally identified with disaffection and disloyalty. So many crimes were committed by Protestants and in the name of Protestantism. that the new religion was looked upon as the enemy of all order and peace in the state. Had the "reformed" conducted themselves as quiet and peaceable subjects; had their teachers protested against the immoral doctrines and outrageous acts of their followers; and had no conspiracies been hatched, and no rebellions been femented with a view to subvert the Queen's throne and bring in the Protestant religion,—there is nothing to show that the

Smithfield Fires would ever have been kindled. At any rate, we may very well believe that such executions would have been as rare as they had been before the Reformation, and that the reformed would have received far different treatment then they brought upon themselves.

Thus much I think it only fair to state in behalf of Mary's government; and it is plain from the facts of history, that they did not act from passion or from a mere love of persecu-The question was discussed again and again, and it was only when they were convinced that it was necessary to strike terror into the Protestant faction, that they let loose the power of the law against them. The number of victims is put at 277; but from this list of "martyrs for the gospel" must be excluded the names of those who suffered for political offences or other crimes. Neither ought we to reckon amongst them such as the Reformers would themselves have put to death for their irreligious and anti-social doctrines; and certainly not such as, though they figure amongst the sufferers in Fox's "Book of Martyrs," really died quietly in their beds, and even were alive after that book was published. Still, after every al-

lowance has been made, the number is very large; so large indeed as in itself to convict the government, to say the least, of immoderate severity. Unhappily they were not the leaders only who suffered, but numbers also from the lower classes, who had made themselves obnoxious by their violent conduct; and among them doubtless were some whose worst fault was but an intemperate and fanatical zeal for their own opinions. Despite, then, the provocations that were offered, (which, in truth, were very great,) it must be freely allowed that the fires of Smithfield reflect dishonor on those who advised and executed so merciless a measure.

And now, then, comes the question, Who was it—or who were they—who advised and originated these sanguinary proceedings? Was it the Catholic Church—the Pope, the Pope's Legate, and the Bishops? Let Protestant historians give the answer. And first of Cardinal Pole, the Papal Legate, Bishop Burnet writes, that "he never set on the clergy to persecute heretics, but to reform themselves;" and that from the first "he professed himself the enemy of extreme proceedings." He said that "pastors ought to have bowels even to their straying sheep; bishops were fathers, and

ought to look on those that erred as their sick children, and not for that to kill them; he had seen, too, that severe proceedings did rather inflame than cure that disease." "There was a great difference," he urged, "to be made between a nation uninfected, where some few teachers came to spread errors, and a nation that had been overrun with them, both clergy and laity." Another writes, that "he advised that they should rest themselves satisfied with the restitution of their own religion: that the statutes against heresy should be held forth for a terror only; but no open persecution should be raised" against the Protestants; "that it was not to be expected people would be dragged out of their errors all at once, but that they ought to be led back by degrees." And from the moment he became Archbishop of Canterbury (which he did at Cranmer's death) all severities were put a stop to in his diocese; the only executions that took place being ordered while he lay upon his death-bed, and probably, therefore, without his knowing even the fact of their occurrence. At all events, then, it is plain that the legate had no instructions from the Pope to urge the government to acts of violence; and this alone ought

to convince any reasonable person that Catholics are not bound by the very principles of their religion, as their adversaries falsely say, to exterminate the enemies of the faith. Bishop Gardiner, again, is generally charged by Protestants with being foremost in recommending the shedding of blood; but certainly without sufficient evidence. The only occasion on which he took any part whatever in the execution of the law, was that on which, by virtue of his office as chancellor, he declared certain persons to be on their own confession heretics. and by such declaration delivered them as prisoners to the civil power. After the execution of these men he never again appears upon the scene; and a Protestant writer says, that there is every reason to believe that "he disapproved such sanguinary intolerance." Even those who are most loud in their accusations against him, allow that he was for "taking away only the principal supporters of the heretics, and some of the more pragmatic preachers," and for "sparing the rest;" which shows that he was no advocate for wholesale persecution. And one thing at least is certain, that in his own diocese not a single execution for heresy took place.

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But more than this: a most earnest endeavor was made to stay such proceedings altogether. Five or six persons from the humblest classes being condemned to die, Alphonsus di Castro, a Spanish friar, and confessor to King Philip, in a sermon which he preached before him, boldly denounced the measures taken against the Protestants as contrary to the spirit of the Gospel, and bade the bishops look to the office with which Christ had intrusted them. Hereupon "the bishops openly declared against these sanguinary methods," and a stop was put to any further severities; the council also seemed disposed to relent, when unhappily the outrage in St. Margaret's church occurred, to which I have alluded; other fanatical excesses were committed; and what had the worst effect of all, a conspiracy of a formidable character was detected, which had for its object the overthrowing of the government. This turned the scale against the prisoners, and the fires were again kindled. Nor must you suppose that the bishops generally were forward in promoting the wishes of the government. The contrary is the fact. Many instances are recorded by Protestant writers of their having exercised

mercy even with danger to themselves. Often they declined the odious task of proceeding against those who were brought before them. sometimes refusing to receive the prisoners, at others suffering the charges to lie over until they were forgotten. "The bishops," says a Protestant writer, "eagerly availed themselves of any subterfuge by which they could escape pronouncing these revolting sentences." Nor was it, in fact, until the council addressed a circular letter of admonition, or rather of rebuke, to the whole episcopate, for their want of zeal in the cause of religion and the country's peace, that they took the matter seriously in hand. This letter thus far completely clears the bishops. It charges them with refusing to receive "the disordered persons" who had been brought before them, or if they received them, with not "proceeding against them according to the order of justice, but rather suffering them to continue in their errors."

On the whole, then, it is most certain that the clergy shrunk from the odious office which the state imposed upon them; that they always inclined to the side of mercy, and even incurred the displeasure of the civil power in

their desire to screen the unhappy offenders. "Of fourteen bishoprics," says a Protestant historian, "the Catholic prelates used their influence so successfully as altogether to prevent bloodshed in nine, and to reduce it within limits in the remaining five." And this is true even of Bishop Bonner, that "bloody wolf." as Fox called him. Dr. Maitland has shown that he has been falsely charged with cruelty, or undue harshness in the discharge of his unwelcome office; that, on the contrary, he treated the accused with remarkable lenity and forbearance, often remanding the prisoners in order to give them time for reflection, thus inducing many to recant, and taking care to proceed only by due course of law. He did not make the law, and would gladly not have acted upon it; but when those whose duty it was to maintain order in the state assured him, as they did all the bishops, that it was impossible to preserve the public peace unless the law was put in force, it must at least be allowed that his position was a difficult and a responsible one. And this, then, is all for which I would contend. The Church did not originate or advise these measures. It was not the Church, the papal legate, or

the bishops, or the priests, who urged on the government against the Protestants; but it was the government which urged the bishops to carry out the law, and that on the ground that Protestant opinions were made the cloak for every manner of disorder and impiety. Persons were brought into the bishops' courts accused of heresy and sacrilege; and the bishops simply heard the charges and judged according to the evidence. Heresy and sacrilege were, as a matter of fact, punishable by law; and they could no more refuse to try such cases, when formally brought before them,—the government at the same time insisting on the prosecution,—than the judges of the land at the present day could refuse to try persons accused of sedition, rioting, or other misdemeanors.

But still it may be said, that though it was not the Catholic Church, as such, which urged on these wholesale executions, still it was a Catholic queen and a Catholic government; and therefore that the odium must fall on the Catholic religion which they upheld. Let us inquire, then, how the Queen stood affected in the matter. That she was not merciless by nature is acknowledged even by Fox himself,

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who calls her "a woman every way excellent while she followed her own inclination;" and that she actively exerted herself to preserve the lives of many who could obtain access to her is most certain. "Several instances," says her Protestant biographer, "are to be found of the Queen's interference to save persons from the cruelty of her privy council. Those who were of rank or consequence sufficient to find access to her, were tolerably sure of her protection. Examples of political vengeance were made chiefly on persons whose station seemed too lowly for objects of state punishment; because, being poor and obscure, they were not able to carry their complaints to the foot of the throne." He mentions, amongst others, the case of Judge Hales, whom the Queen "sent for to the palace, spoke many words of comfort to him, and ordered him to be set at liberty honorably;" and also of Underhill, a Worcestershire gentleman, who, for his zeal for the Calvinistic opinions, was called the "Hot Gospeller." She not only gave him his release, but restored him to his place in her service, and (as he himself relates) made no deduction in his salary for the time he was in prison, and therefore absent from his da-

ties. Such little acts of kindness are often surer tokens of a person's real disposition than more ostentatious benefactions.

But to come to the time of which I have been telling you. I am not denying that Mary gave a general consent to the infliction of capital punishment; but it was to be done with moderation and discretion. Upon her council advising extreme measures, she said she would have them act "without rashness:" and though she put in no plea for such as by learning might "deceive the simple," she desired that the rest should be "so used that the people might well perceive them not to be condemned without just occasion." At any rate, no blood-thirstiness of spirit is here displayed; and remember the provocation she had received, and the grounds she had for thinking that mercy was thrown away on those with whom she had to do. She herself had met with neither pity nor common courtesy from the Reformers while they were in power; the privacy of her family worship had been invaded, and her household persecuted; she had been insulted by one of the Protestant bishops in her palace, and owed her life more to the protection of her kinsman, Charles V.,

and the fear of her enemies, than to their sense of justice. She had seen the Catholic bishops confined for years in dungeons; the ancient faith proscribed; attendance at the new service enforced by every penalty short of death; the will of her father, although secured by oath, violated in her despite; the succession changed because she was a Catholic; an armed force resisting her lawful rights; insurrections threatening her throne from the same party; her religion outraged and insulted.* All this should be remembered before we condemn her for listening to her counsellors; but still, in point of fact, what part did she take in the Smithfield fires? Her biographer declares that all the time they lasted, she was a "prey to the severest headaches, her head being frightfully swelled; she was likewise subject to perpetual attacks of hysteria, which other women exhale by tears or piercing cries, (thus, by the way, implying her extraordinary self-command.) Who can believe that a woman in this state of mortal suffering was capable of governing a kingdom, or that

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^{*} Lectures on the History of the Reformation, by the Rev. J. Waterworth; to whom the writer acknowledges himself indebted for many of the facts here narrated.

she was accountable for any thing done in it?" Fox confirms this view: "Sometimes," he reports, "she lay weeks without speaking, as one dead: and more than once the rumor went that she had died in childbed." "For a few afternoons, at times, the Queen struggled to pay the attention to business she had formerly done; but her health gave way in the attempt, and she was seen no more at council." And afterwards, the writer shows that, on particular occasions (she mentions expressly that of Cranmer's execution) the Queen was not present at the council, and that her signature was wanting to warrants of arrest. Finally, let me quote you the opinion of a Protestant historian, "who lived too near the time to be deceived:" "She had been a worthy princess," he says, "if as little cruelty had been done under her as by her. She hated to equivocate. and always was what she was, without dissembling her judgment or conduct for fear or flattery."

I may consider it proved, therefore, that the Queen was not the instigator of the persecution against the Protestants. Still, it may be said, there is her government—her ministers, and her council; at least they were Catholics. Let us,

then, inquire in the last place, how far Mary's government can be called a Catholic government. This is an important inquiry. In the first part of this Tract I told you that the great mass of the nobles and the gentry cared little for religion in itself, and, in fact, could hardly be considered as better than Catholics in name.

And now I must tell you that the government was composed of men of a similar temper.

Almost every one of them had conformed to Protestantism in Edward's reign; and even those who disliked the changes in doctrine had helped to separate England from the Apostolic See. Mary had had much trouble with them in the first year of her reign. Many were willing enough to have Popery back again, but they wanted to do without the Pope. They wished to have a religion that was national without being Catholic, or which was called Catholic, but was really only national, and therefore not Catholic. They thought that Englishmen should have a religion of their own, of which the Queen should be the head, and with which nobody else should interfere. One would have supposed that with their experience of Henry's tyranny, they had had enough of a royal supremacy in religious

matters, and had wearied of their strange newfangled notions, seeing, as they did, the disorders that had followed; but a bad lesson is not easily unlearnt; nor is the eye that has let itself be darkened, easily enlightened again. They had bartered away the faith of God for human opinion, to please a crowned head, or to save their own; and so had violated that word of Christ which He spoke, that if any man would be His disciple he must hate even his own life for love of Him. The Catholic bishops in Henry's reign, with one glorious exception, that of the venerable Bishop Fisher, who was martyred for his fidelity to his Lord, had accepted the King's supremacy in the place of that of the Pope, the Vicar of Jesus Christ. Even Gardiner had committed this sin, and (at first at least) had urged Mary to retain her title and authority as head of the English Church. Her answer to him was a witty one: "Women," said she, "I have read in Scripture, are forbidden to speak in the church. . Is it, then, fitting that your Church should have a dumb head?" Gardiner afterwards repented of his time-serving conduct, and publicly lamented it in a sermon which he preached at Paul's Cross on occasion of the reconciliation of the

kingdom with the Holy See, and begged all who had been guilty of the same to make reparation for their fault. When he lay on his death-bed, the thought of what he had done weighed heavy on his conscience. He desired to have the passion of our Saviour read to him; and when the reader came to the denial of Peter, "Stop," he said; "I too have denied my Lord with Peter; but I have not learned to weep bitterly with Peter."

These men were now in power, and though they had consented to acknowledge the Pope's supremacy, they had not done so in a spirit of faith, or of attachment to the Holy See. They were men of no principle, or at least of low principle. They preferred being Catholics as a matter of taste and conviction; but before all things they were men of the world. were political Catholics, national Catholics. They acted, if not wholly yet principally, from worldly motives. They followed the suggestions of human policy and prudence. These were the men who, under provocation, kindled the fires of Smithfield; and thus brought reproach upon the religion they professed, and the Queen whom they pretended to serve. They had none of that gentle, loving, forbear-

ing temper, which is so peculiarly the mind of Christ. They thought to carry things with a high hand, and to put down opposition to the truth with carnal weapons; that is to say, by the mere force of the temporal power. But be this as it may, I assert, without fear of contradiction, that Mary's government was not in spirit and in truth a Catholic government. It was composed of anti-Papal Catholics. And this is no invention of mine to serve a purpose. The Protestant biographer of Mary, whom I have before quoted, declares the same; and I beg you to mark her words: "The principal calamities of Mary's life had been inflicted by the anti-Papal Catholics, who were at this era greatly superior in numbers and political power to either of the others, (Protestants or Papal Catholics.) From their ranks had been drawn the rigorous ministry that aided Henry VIII. in his long course of despotic cruelty, his rapacity, his bigamies, and his religious persecutions. The survivors of this junta were now the ministers of Queen Mary." It was they who "oppressed the people, defied the laws, bullied or corrupted the judges, cajoled and really controlled the crown." And again, speaking of the parlia-

ments "which legalized these acts of cruelty;" "Shall we call the House of Lords bigoted, when its majority consisted of the same individuals who had planted very recently the Protestant Church of England? Surely not; for the term implies honest, though wrongheaded attachment to one religion . The majority of the persons composing the Houses of Peers and Commons were dishonest, indifferent to all religions, and willing to establish the most opposing rituals, so that they might retain their grasp on the accursed thing with which their very souls were corrupted. The Church lands, with which Henry VIII. had bribed his aristocracy, titled and untitled, into co-operation with his enormities, both personal and political, had induced national depravity. . . Yet all ought not to be included in one sweeping censure; a noble minority of good men, disgusted at the detestable penal laws which lighted the torturing fires for the Protestants, seceded bodily from the House of Commons, after vainly opposing them. This glorious band was composed of Catholics as well as Protestants: it was headed by the great legalist, Sergeant Plowden, & Catholic so firm, as to refuse the chancellor-

ship, when urged to it by Queen Elizabeth, because he would not change his religion."

And now we have tracked the blood-stains home, and found them lying at the door of an unprincipled and an anti-Papal government; a government opposed not only to "Papal aggressions," but to Papal interference any way. Strange result! that after all, the Smithfield fires, to which many an English Protestant points as his strongest argument against the Pope's religion, should have been kindled and stirred by those who would have kept the Pope out of England, if they could. Yet so it is; and I will conclude by telling you a truth, which you may take as the moral of this history: That the more people endeavor to set up a merely national religion—that is to say, a religion which is exclusively their own, and therefore leans for its support on the temporal power—the more merciless and sanguinary they become. This is most remarkably exemplified in the reign of which we have next to speak, that of Queen Elizabeth, who hanged and disembowelled Catholic priests simply because they would not acknowledge her religious supremacy.



AND HER PEOPLE.

HOW MARY RESTORED THE CATHOLIC RELIGION.





QUEEN MARY AND HER PEOPLE.

HOW MARY RESTORED THE CATHOLIC RELIGION.

THE reign of Queen Mary has become a proverb and a by-word in England. The very children are taught to call her "bloody" Queen Mary. They are told that she was a morose and merciless tyrant, feared and hated by her people; a bigoted Papist, who put her Protestant subjects to death on account of their religion—peaceable and pious souls, who desired only to serve God according to their conscience.

I remember most distinctly the sort of picture that was presented to my boyish imagination of this melancholy time. A dull, heavy gloom overspreading the nation, enlivened only by the red fires of Smithfield, and the shrieks of the tortured victims; the priests

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looking on with fiendish satisfaction, or feeding the flames with copies of the Bible. Dark scowling faces going about the streets; neighbors talking moodily in whispers; sports and pastimes banished from the land; good men trembling with fear, the bad exulting in the gratification of their revengful passions; the people ever ready to rise in rebellion, but kept down by the iron hand of despotic power; true lovers of the Gospel forced to be present at an idolatrous worship, and to act the part of Catholics while Protestants at heart. Such is the picture which my mind recalls, and over all appears the sorrowful face of Queen Mary. as it looked in the woodcut which adorned the "history" of her reign.

Now this picture I have discovered to be false. I am not saying that the reign of Queen Mary was not, for many reasons, an unhappy one: of this I will tell you more by and by. But I think I can make it very clear to you that it was neither the queen nor her religion that made it so.

A few words will explain how matters stood with respect to religion when Mary came to the throne. Henry VIII. had separated himself from the Pope, who, as the successor of the

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Apostle Peter, was the supreme governor of the Church of Christ throughout the world. and had made himself head of the Church in England in the Pope's place. Thus he set up what is called the royal supremacy in England. Henry had done this because the Pope had refused to divorce him from his lawful wife Queen Catherine, the mother of Mary, and to allow him to marry Anne Boleyn, one of the ladies of her court. This Anne Bolevn was the mother of Elizabeth, (who after Mary was queen of England;) and as Elizabeth was born while Catherine lived, she was consequently illegitimate. Henry VIII. was succeeded by his son Edward, who was a child when his father died. Edward, or rather those who had the control over him, went further than Henry, and changed the doctrines of the Church, introducing Protestant opinions in their stead. Mary came next, and both restored the old Catholic religion and reunited the Church of England with the see of Rome. How she did this I am about to show you.

Understand, however, that I am not concerned to prove, for the honor of the Catholic religion, that Mary was a good queen. Many Catholic sovereigns have led wicked lives and done

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many cruel actions. Mary, therefore, might have been all that her enemies say of her, and yet the Catholic religion be the only true one. But the question is, Was she so? Was she cruel and revengeful, and was it her religion that made her so? And if not, what shall we think of the popular cry, which is used as if it were a good argument against the Catholic religion? "Remember bloody Mary and the Smithfield fires!"

As a matter of fact, then, I am prepared to show you that Mary was a favorite with her people, and that the restoration of the Catholic religion, far from being forced upon the nation, was joyfully welcomed by it. I am prepared also to show you, that the bloody executions that marked the latter portion of her reign cannot in justice be charged upon the Catholic Church.

In the present tract I shall fulfil the first half of my promise. I shall show you, by an appeal to facts collected from Protestant writers, how Mary was really regarded by her people, and how the Catholic religion was re-established in her reign. Protestant writers have recorded these facts; but influenced by prejudice, or still less worthy motives, have falsely

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colored or artfully distorted them. They wrote to flatter Protestant sovereigns, or to please Protestant readers; and for some time they had it all their own way. But of late other Protestant writers have looked into the subject, and have treated it with more honesty and justice. They have given not only the facts, but the true meaning of those facts. Unhappily there are persons who would try to keep this knowledge from you, and therefore it is that I have undertaken to present it to you in this plain way. To perform my task effectually, I must give you a short sketch of the chief events of Queen Mary's reign, in the order in which they happened. and will begin at the beginning.

King Henry VIII. had settled the crown on his infant son Edward; and on the prince's dying without children, it was to go to his eldest daughter Mary, and next in order to her sister Elizabeth. All this had been confirmed by act of Parliament, and so was part and parcel of the law of the land. He had also appointed sixteen executors, among whom was Cranmer, first Protestant archbishop of Canterbury, to direct the affairs of the kingdom until the young prince was old enough to govern

for himself. All the executors took solemn oath to stand to and maintain this the last will and testament of their master, and immediately afterwards broke their oath by making one of their number Protector of the realm; for, by the terms of the will and testament, all had been given equal powers. This will prepare you for what followed.

When King Edward VI. lay on his deathbed, a plot was formed to exclude Mary and Elizabeth from the throne, and the dying youth was induced to transfer the crown from his sisters to his cousin, the Lady Jane Grev. who was married to the son of the duke of Northumberland, the then Protector of the kingdom. At the head of the conspiracy was Northumberland himself. His pretended motive was zeal for the Protestant religion; his real object was to secure the crown of England for his own family. This man's hypocrisy is worth noting. Approaching the bedside of the dying prince, he whispered in his ear, and besought him to provide for the preservation of true religion in the land. "You know too well," he said, "the bigotry of your sister Mary, how she has resisted all persuasion and authority," (that is to say, she had remained

faithful to her religion in spite of threats and promises.) "If she ascends the throne, she will put out the light of the pure Gospel of Christ, and plunge the nation once more into the darkness of error and superstition. Do you not shudder at the thought? How shall you answer it before God, if you permit so dreadful an evil to befall your people?" We shall see the worth of all this fine talking very soon.

All the law-officers opposed the change of succession, with one voice declaring that the transaction was illegal; but their opposition was overruled. Many of the privy council hesitated to affix their names to the document; but at length treachery and violence prevailed, and the name of Archbishop Cranmer appeared among the rest.

This proceeding, you will observe, was nothing less than high treason.

The death of the young king was kept secret from the people, and so was the change in the succession. Meanwhile an attempt was made to seize the person of the Princess Mary, by desiring her, in the name of her sick brother, to repair to London. She returned a tender message, expressive of her pleasure that her brother should have thought she could be of

any comfort to him, and immediately hastened to set out to visit him. She was already on her way, when a messenger from one of her friends met her, and warned her of the snare that was laid for her. Upon this she turned aside, and made the best of her way to Kenninghall, in Norfolk. The next step taken by the traitors was to proclaim the Lady Jane queen, and to call upon Mary to submit, as a dutiful subject, to her lawful and undoubted sovereign. To this modest demand Cranmer was the first who subscribed his name. Ridley, Protestant bishop of London, preached at St. Paul's, before the Lord Mayor and a numerous assembly, and vehemently exhorted them, as they prized the pure doctrines of the Reformation, to side with the Lady Jane against her "idolatrous" rival Mary. Most of the Protestant preachers throughout the kingdom did the same, and thus abetted the work of treason and rebellion.

In this perilous state of things Mary acted with that courage and prudence which so greatly distinguished her. She was alone and unattended, save by her ladies and the steward of her household, yet she took her measures as promptly and as wisely as if she had been

surrounded by veteran generals and ministers of state. "Had Elizabeth been the heroine of the enterprise, instead of Mary," says the amiable biographer of both these queens, "it would have been lauded to the skies as one of the grandest efforts of female courage and ability the world had ever seen." She resolved to fix her head-quarters on the sea-coast, that she might be free to leave England, if retreat were necessary, and seek the protection of her kinsman Charles V., emperor of Germany.

She rode forty miles before she drew bridle, and reached, on the same evening, the castle of Framlingham, in Suffolk.

Northumberland led an army from London to attack the queen. As he passed through Shoreditch he found the streets thronged with people, but not a cheer was heard for his success; so that, turning to the Lord Grey, who rode by his side, he said, "The people press to see us, but no one bids God speed us." Every precaution was taken to insure success; the troops, the fleet, the royal treasures, were at the disposal of the rebels. But all was in vain. The people were for Mary. The mass of the population were attached to the old religion. In a few days the queen was surrounded with

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an army of more than 30,000 men, all volunteers in her cause, who refused to receive pay, and served from a spirit of loyalty alone.

An anecdote may suffice to show the feeling of the people. When Mary had been five days at Framlingham castle, six ships were seen to sail past the Suffolk coast and to make for the Yarmouth roads. There were stout hearts and strong hands at Framlingham, but no better artillery or instruments of war than those that were carried by the horsemen at their belt or saddle-bow, while the infantry had but their pikes or heavy axes. Those ships had been sent by the rebel council to besiege Mary in her castle, or to prevent her making her escape. Sir Henry Jerningham, one of Mary's stanch friends, went boldly out in a boat to hail the vessels as they drew close to the harbor. "What want ye?" said the soldiers on board. "Your captains," replied the bold knight, "who are rebels to their lawful Queen Mary." "If they be rebels," rejoined the men, "we will throw them into the sea, for we are her true subjects." Upon which the captains surrendered, and Sir Henry and the Yarmouth burgesses took possession of the ships.

Northumberland began to quail. From Cambridge he sent to the council for fresh troops. The lords met together: a resolution was passed to support him, then separately they retired; and the next morning finds them assembled in another place, prepared to abandon their leader and to proffer their allegiance to Mary. The whole body ride in procession through the city—the people greet them with shouts of joy-the queen is proclaimed at St. Paul's cross with sounds of trumper—the shouting is so great when Mary's name is announced that the proclamation cannot be heard. A Te Deum is then sung in the cathedral church; and as the night closes in, the merry bells resound, bonfires blaze, and beer, wine, and money are distributed among the happy groups that crowd the streets.

Northumberland thus deserted was forced to abandon his design. He proclaimed Queen Mary in the market-place at Cambridge, throwing his cap into the air in token of his joy. In a few hours afterwards he was arrested and committed to the Tower, whither others also of the chief conspirators were immediately sent. So strong was the feeling of the populace that it required a numerous guard

to protect the prisoners from their vengeance.

Elizabeth had hitherto held aloof, desiring that whichever party was victorious, she might claim the merit of having offered no resistance. But now that the contest is ended, she sets out to meet the queen, and at the head of a splendid cavalcade the two sisters enter London in triumphal procession amidst the acclamations of the people. The ancient portal of Aldgate is hung with streamers, and over it are ranged the charity children of the Spital singing sweet welcome to their victorious queen. The streets strewed with gravel and decked with flowers: the craftsmen of the city stand on either side arrayed in their gay guild-dresses and holding banners in their hands. Before Mary passed into the city she dismissed her guard, 3,000 horsemen, trusting herself bravely to the protection of the good citizens of London. As she entered the precincts of the Tower, a touching sight presented itself to her. Kneeling on the green before St. Peter's church she found the state prisoners, Catholic and Protestant, who had been detained unjustly during the reigns of Henry and Edward. Among them were Tunstal and Gardiner, the deprived bishops of

Durham and Winchester, who had been committed to prison for refusing to comform to the established religion. Mary burst into tears when she saw them, called them her prisoners, raised them one by one from their knees, embraced them, and gave them all their liberty. She made no difference on the score of religion, but restored to all their rights and properties.

The rebellion was put down, but what was to be done with the rebels? They had been guilty of a base conspiracy against their sovereign, and had done their utmost to stir up a civil war, and to throw the whole kingdom into confusion. Mary knew not whom to trust; for among the leading members of her council there was not one, however strong his protestations of loyalty now, who had not in the two preceding reigns professed himself her enemy. In her distress she consulted her tried friend the Emperor Charles V. He answered. that rebellion ought not to go unpunished, but that she ought to blend mercy with justice, and advised her to execute speedy vengeance on the chief conspirators, and grant a free pardon to the rest. This she resolved to do. Of the sixty who had been sent to prison, eleven were, on trial condemned to die; but of these only

three were selected for execution. This act of mercy is without example. Never before or since has an attempt at usurpation been so leniently dealt with; never were the sufferers so few. And this is the more to be observed, because in those days death for political offences was the most usual thing in the world. Nobody thought it strange or cruel. An old Protestant historian, however, has affirmed that there was great difficulty in persuading Mary to consent to Northumberland's execu-He had been friendly towards her in former time, and she felt grateful to him in spite of all his treachery. But justice and the public safety required that he should suffer. At least he can claim no sympathy from Protestants: he was a bad man and a hypocrite. You remember how religiously he talked to King Edward on his death-bed, and what zeal he professed for the Protestant religion. learn the worth of all this profession from his own lips. When he was in the Tower, he declared to Bishop Gardiner, that he "never was so foolish as to believe any of the religion which was set up in King Edward's time." And when he was on the scaffold, he thus addressed the spectators: "I was led by false teachers

and preachers some time before King Henry's death, and I have been so ever since, which is a great part of this my death. Wherefore, beware, good people, lest ye be led and deceived by these seditious and lewd preachers; return home again to the true religion, to the Catholic faith, which hath been taught you of old. Since this new teaching hath come among us, God hath plagued us with wars, commotions, rebellions, pestilence, and famine. Wherefore, good people, obey the Queen, and be content to receive again the true Catholic faith. An example of such as refuse this we have seen in Germany. How that country hath been seduced, and how it is now brought to ruin, are facts known to the whole world. By our creed we are taught to say, 'I believe in the Holy Catholic Church,' and such is my very belief. All this I say, not from having been commanded so to do, but of my own free will." This man was but a specimen of the nobles of his time who had conformed to the new religion. They had acted against their consciences for the sake of profiting by the plunder of the Church, or of gaining or keeping the favor of their sovereign. You will not find a single instance of a Catholic thus confessing his dishonesty and deny-

ing his faith, when about to suffer the most horrible of deaths.

I must now tell you something about the state of religious parties, and how Mary acted towards them. As yet the laws forbade the exercise of the Catholic religion. But with the Queen and the bulk of the nation in their favor, it could hardly be expected that the Catholics should wait for the slow process of passing acts of Parliament. Accordingly Mass began to be said in public. This greatly enraged the Protestant party; and they tried by acts of violence to prevent the public performance of any form of worship but their own. An old priest saying Mass in one of the London churches was rudely assaulted. The next day, while one of the canons of St. Paul's was complaining in his sermon of the treatment the Catholic bishops had received in the former reign, a voice suddenly cried, "Pull him down!" The cry was taken up by a number of women and boys; the excitement spread; the reformed clergy encouraged the rioters; and a dagger was flung at the preacher's head, which was afterwards found sticking in a post hard by. Upon this, Mary, using the authority which by law she possessed as head 18

of the established Church, forbade all persons to preach in public without a special license from the Crown; and so by the very power which the Reformation gave her, did she silence the voice of the Reformation, turning its very principles against itself, as if to expose their folly and absurdity. At the same time she issued a proclamation bidding her subjects, Catholic and Protestant, live together in quietness and Christian charity, and refrain from reviling each other as "papists," "heretics," and such like. She declared that she could not conceal her religion, for God and the world knew that she had professed it from her infancy; but she had no intention to compel any one to embrace it, and desired to have the matter ordered by common consent. Strange, indeed, must words so mild and just have sounded in the ears of the people, as they recollected the arbitrary acts and cruel punishments of the former reigns! Mary, it is true, was resolved to restore the Catholic religion; but she desired to do nothing hastily or violently. And now that the iron hand of persecution was removed, the people naturally returned to the old religion, which they had never really abandoned in their hearts. Not many days elapsed after

the royal proclamation, before the old Catholic service was restored in a very large proportion of the churches. At length Mass is said in the cathedral church of Canterbury, and that glorious building is once more put to its ancient uses. The nave is filled with worshippers, the high altar is one blaze of light, the priestly vestments reappear, the sweet and well-remembered tones are heard again, the incense rises, and the most Holy Sacrifice is offered as of old amidst the fervent prayers of adoring multitudes. Cranmer was in his palace of Lambeth (where he was kept in forced residence) when this was done, but rumor declared that he was privy to it. When he heard what was said, he was beside himself for rage, indited a violent and scurrilous address, which was quickly circulated by his party and publicly read to the people in the streets. In it he asserted that the Mass was the device and invention of the father of lies, who was even then persecuting Christ, His holy word, and His Church. That it was not he, the archbishop, but a false, flattering, lying, and deceitful monk who had said Mass at Canterbury; and that he was ready to show that the Mass contained many horrible blasphemies. For this

he was called before the council, and sent by them to the Tower, as well for the treason he had committed at the first, as also for aggravating the same by spreading abroad seditious bills and exciting tumults in the state. Ridley had some time before been committed to the same prison for his treasonable sermon at Paul's Cross; and in a few days Latimer, bishop of Worcester, followed, charged like the rest with "seditious demeanor." You will observe that these men were thus dealt with, not because they maintained their own opinions and practised their own religion quietly and peaceably, like pious Christians and good citizens, as the Catholics would have been content to do in Queen Elizabeth's reign, but because they publicly assailed the Catholic religion, the religion of the Queen, and the government, and the large proportion of the nation, with the coarsest and most intemperate language, and in a manner calculated to lead to a breach of the public peace; thus provoking the hostility of those in power, and making it impossible for them to overlook or connive at their proceedings. But I shall say more on this point in my next.

Mary was soon after crowned with more than ordinary splendor, and the event was

celebrated with all the usual exhibitions of popular joy. Four days after, she opened her first Parliament, Mass being said in the abbey church of Westminster. Mary had already shown her liberal and kindly disposition towards her people by restoring the coin of the realm to its proper value, which had first been debased by Henry, and then made baser still by Edward. She had also remitted two heavy taxes, and had engaged to pay out of her own private purse all the debts of the crown, though they had been chiefly incurred by the misrule of Northumberland. As she had no property of her own when she came to the throne, and as she had resolved not to touch any part of the lands which her father had plundered from the Church and the poor, it is plain that she must have needed money, and this ought to increase our admiration of her generosity. She did another act of justice, of which you ought to know. King Henry had enacted many bloody laws, which were as contrary to all right and equity, as they were unknown to former reigns. It will be enough to tell you that he made it death for an Englishman to take a hawk's egg. or to convey a horse into Scotland. He had first destroyed the monasteries which fed the poor,

and when the poor were thus compelled either to beg or starve, he had them branded with red-hot irons, or sold as slaves, for asking alms. The people had suffered greatly by this means; and a writer* of those times records it as a simple matter of history, that 72,000 persons were executed in his reign. He had also invented many infamous contrivances for getting rid of persons who were supposed to dislike his government—as who would not? All these barbarous laws Mary lost no time in having repealed.

But the object she had most at heart was to remove from herself the legal reproach of illegitimacy, which her father, in the gratification of his evil passions, had cast upon her, and to re-establish the ancient faith. The first object was easily accomplished, and with so much delicacy on the Queen's part, that Elizabeth was spared the shame that really attached to her birth. All mention of her name, or that of her mother, was carefully avoided. The second was not so easy to bring about; not because the nation, the people, were opposed to it, but because the nobles and the rich common-

^{*} Hollingshed, quoted by Miss Strickland in her Life of Queen Mary, p. 838.

ers were afraid they would have to give back the plunder of the Church. They were afraid that the Pope would make them deliver up the stolen goods they had received; of course there were generous exceptions, but speaking broadly, this was so. The difficulty was got over for the present by omitting in the act all allusion to the Church's property and the Crown's supremacy; and the nation was thus once more as Catholic in doctrine as it had been at Henry's death. It had still to be recovered from its state of schism, and to be reunited to the holy Roman See, before it could be really Catholic again; but anyhow, so far the new religion was abolished and the old one was restored. The bill by which this happy change was effected was carried in the House of Lords without one dissentient voice; and though discussed in the House of Commons, it eventually passed without a division. The clergy had also met in convocation, as their assembly was called; six only, out of all, were found to defend the new religion; the rest showed themselves zealous in support of the ancient faith, and the Catholic service was everywhere restored on the appointed day. The clergy who had married contrary to the law of the Church

(which had been for centuries also the law of the land) were removed from their livings. They might continue to live with their wives if they pleased, but could be reinstated in their office only by putting them away. Monks, or regulars, as they were called, who had married in violation of their solemn vow of chastity, were obliged to observe that yow, and lead a life of celibacy:—all which was afterwards confirmed by the Pope. Gardiner, with the secret approbation of the Pope, at this time also consecrated Catholic bishops, in the place of the Protestant intruders. None of these could complain of the usage they received; for it should be remembered that the clergy had taken holy orders of their own free will, knowing that it was the rule of the Church that none but the unmarried should minister at the altar. As for the bishops, not only had they broken the sacred laws of the Church, but had accepted their bishoprics on the condition of resigning them at the pleasure of the crown. Mary did but restore the ancient discipline of the Church with the consent of both clergy and people, angiged to amore manifile in the extend

Thus far, at least, we have seen nothing of forcing the Catholic religion on the nation. In

fact, as a Protestant writer remarks, "the new religion required no law to abolish it; it was abolished by the general feeling of the nation." For, as another Protestant acknowledges, though the use of the old religion had been prohibited, eleven out of twelve parts of the realm had hever changed their faith. You may be sure the "Gospellers," as the reformed preachers were called, were discontented at all this; and their discontent soon found a pretext for rebellion in the marriage which Mary was about to contract with Philip, son of her old friend, Charles V. This marriage was disliked by many, of whatever religion they might be, simply because they thought their country would be brought under the sway of a foreign power and lose its independence. Mary had taken all care to avoid any such consequences as were feared; but the preachers of the new religion, in common with all the disaffected in the kingdom, did not let slip the opportunity of turning the misunderstanding to their own advantage. The marriage articles were no sooner published, than three insurrections broke out in different parts of England. Two were easily put down. Sir Thomas Wyatt. who appears to have been a bad Catholic, was

the only one of the conspirators who gained a temporary advantage. The pretended motive of revolt was the dread of civil and religious tyranny that would follow the Spanish match; but, emboldened by apparent success, the rebels no longer concealed their real design, which was no less than to possess themselves of the royal authority and abolish the national worship. They marched upon London; the greatest alarm prevailed. Mary alone remained firm and collected. With the sceptre in her hand, and attended by her ladies and officers of state, she entered the Guildhall and harangued the citizens. She declared that if she thought her marriage were to the hurt of her subjects. she would never consent thereto; nay, that if it should not appear to her Parliament to be for the benefit of the whole realm, she would never marry while she lived. "Wherefore," she said, "stand fast against these rebels, your enemies and mine; fear them not. For I assure ye that I fear them nothing at all." Which having said, she departed, the multitudes shouting, "God save Queen Mary and the Prince of Spain!" The rebels still pushed on, and at last the tidings came that they were preparing to attack the royal palace. A panic seemed to

seize on all its inmates but the Queen herself. Her ministers and counsellors crowded about her, imploring her to take refuge in the Tower. She replied that she would set no example of cowardice:--"Let my commanders be true to their posts, I will not desert mine." The battle raged in the very streets: the palaces of Whitehall and St. James were both attacked at once. All historians testify to the Queen's boldness. While the fray was at its hottest, and the end was most uncertain, she came out into the midst, and stood surrounded by her faithful guards, within gunshot of the enemy, determined, as she said, to "abide the issue of her rightful quarrel, or die with the brave men then fighting by her side." The battle turned; the rebels were defeated, and Sir Thomas Wyatt taken prisoner. In this rebellion the Reformation preachers were deeply implicated. Poinet, Protestant bishop of Winchester, was one of the leaders in it, and was with Wyatt on the morning of the day on which he was captured in the streets of London. As soon as he saw how ill things were going, he made his escape into Germany, from whence he sent over a book denying the Queen's right to the throne, and stirring up her subjects to rebel

against her. Another book appeared about this time, written by Goodman, a divine of Oxford, who had also left the country, in which it is openly avowed that one of the objects of Wyatt's insurrection was to restore the Protestant religion. "Wyatt," says he, "did but his duty, and it was but the duty of all others that profess the Gospel to have risen with him for the maintenance of the cause. His cause was just, and they were all traitors that took no part with him. O noble Wyatt! thou art now with God, and those worthy men that died in that happy enterprise." Many foreigners also were proved to be mixed up in this rebellion, so that it was found necessary to command them to depart the kingdom. Several of the French and German Protestant preachers in consequence quitted the country, and were followed by numbers of their English friends, who went and resided at Frankfort and elsewhere. We shall hear of them again when we come to speak of the "Smithfield Wires."

We have seen that in the former rebellion the Queen, greatly against the advice of her counsellors, had permitted only three persons to be put to death. She had liberated without

trial the duke of Suffolk, the father of the Lady Jane; and had not only pardoned him his treason, but had treated him with marked confidence and kindness. He, on his part, had repeatedly asserted his loyalty to her person, and his approval of the marriage. Yet this man was at the head of one of the outbreaks. and had proclaimed his daughter queen in several places. Some of Wyatt's followers had done the same. Thus the name of this hapless lady was made the watchword of rebellion. On the former occasion Mary had been most strongly urged to send the Lady Jane to execution; but she would not listen to her advisers; she could not she said, find it in her heart or conscience to put her unfortunate cousin to death. This merciful conduct towards a dangerous rival had been most loudly blamed; for, owing to the many contests for the crown in England, it had come to be considered a necessary maxim of state policy never to pardon a pretender to the throne. The people, it was said, would be always making their names the excuse for civil war. most essential to remember this in forming our judgment of Mary's conduct. We must not judge her by our present notions, but by those

of the day in which she lived. Laws were everywhere more severe than they have since become, because the circumstances of the time were different; they were very severe in England, and especially for all offences committed against the state. From the first it had been represented to the Queen that, so long as the Lady Jane remained alive, the malcontents would never abandon their treasonable designs, and never let the nation be at peace. All this was now urged upon her with redoubled force. "See," said her advisers, "we warned you how it would be; the very thing has happened that we foretold." Mary herself, now that she found her clemency so ungratefully requited, began to think she had acted unwisely, and had allowed her own natural feelings of compassion to weigh against the interests of the country. Under this conviction, and while her mind was still agitated with the thought of the danger so narrowly escaped, she reluctantly signed, on the very morning after the battle just related, and on the very ground that was still red with the blood of her subjects, a warrant for the execution of the Lady Jane and her husband. We may regret the execution of this young, we cannot say guiltless,

lady, and think that it would have been to the honor of Mary if she had overlooked the provocation, and refused to visit on the daughter the treason of the father; but anyhow the Lady Jane was executed for reasons of state, and not for her religion. But for the rebellion of her father, whose life, like her own, had been so mercifully spared, there is nothing to show that a hair of her head would have been injured.

Other executions followed,—sixty, perhaps, in all; a number startling enough in truth, but trifling in comparison with the multitudes who suffered in other reigns; few also were capitally punished who were not guilty of some breach of trust. Elizabeth put some hundreds to death after an outbreak of a far less alarming character; and if you will read the accounts of the sanguinary executions that followed the rebellions of 1715 and 1745, you will be disposed to think that after all Mary was not so bloody as were many nearer our days, whom it has been the fashion to honor.

The long-delayed marriage was at length solemnized with great pomp and splendor; nor, from the behavior of the populace, would you have imagined that the marriage had ever

been disliked; for every one seemed to vie with his neighbor in testifying his joy and satisfaction. But I must pass on to a more important and a happier union: I mean, the reconciliation of England with the Catholic Church. This was the object nearest Mary's heart. The first thing to be done was to repeal the bill of attainder, by which Cardinal Pole, the Pope's legate, was forbidden to set foot in the kingdom under pain of death. This penalty had been enacted by Henry VIII. in revenge for the cardinal's most righteous conduct in refusing his consent to the divorce of the king from his lawful wife, Queen Catherine. This cardinal was a great and a good man, as even his enemies allowed. He came of royal blood, and bore the marks of his high lineage in his noble countenance and commanding presence. The bill was passed unanimously, and the cardinal was invited to come to England. A numerous train proceeded to Brussels to escort him on his way; at Dover he was received with every demonstration of respect; and, as he advanced, the gentlemen of the country flocked to meet him, till his retinue swelled to nearly 2000 horse. He entered the royal barge at Gravesend; and fixing at the prow a large silver

cross, to mark, like St. Augustine of old, that he came in the name, and as the servant of the Crucified, he proceeded up the Thames to Greenwich. There he was joined by others of high rank; and thence he made his way to Westminster, where he was received by the lord high chancellor, and was by him conducted to their majesties, who welcomed him with all reverence.

I wish I could repeat to you at length the eloquent and touching words with which he addressed the assembled houses of Parliament. He reminded them how England was the first of all the islands to which the light of Christ's religion had come; and how it had received that religion directly from the Apostolic See of Rome, the sun and centre of all Christendom, and that not in parts, as other countries, but altogether and at once. And then he went on to remind them how, when infidel strangers took possession of the land, God forgot not the region He had loved so much, but by means of the same holy Apostolic See, had so enlightened the hearts of their Saxon forefathers, that within a short space they forsook their heathen errors, and embraced the truth of Christ. He discoursed to them of

the necessity and the blessedness of submitting to the successors of St. Peter, who had been made the head of the whole Church of Christ Himself; drawing the clearest distinction between the power of the Pope in things spiritual, and the power of the crown in things temporal; and so he exhorted them to repeal the laws that still separated England from the rest of the Catholic world.

The motion of the reunion was carried in Parliament almost by acclamation; two members only in the commons, out of 300, demurred, and those desisted from their opposition the next day. The assembled nobles and commons petitioned the King and Queen to make intercession with the legate, that the kingdom might be restored to the bosom of the Church; and the words of that petition are so remarkable, that I cannot resist quoting some of them here. They ran thus: "That whereas they had been guilty of a most horrible defection and schism from the Apostolic See, they did now sincerely repent of it; and in sign of their repentance were ready to repeal all the laws made in prejudice of that see; therefore, since the King and Queen had been no way defiled by their schism, they pray them

to be the intercessors with the legate to grant them absolution, and to receive them again into the bosom of the Church." After this, they all knelt upon their knees, and as they implored in silence the mercy of God, the cardinal pronounced absolution over them for themselves and the rest of the kingdom, to which they responded by a loud "amen." Many burst into tears of joy. Then rising from their knees, they all proceeded in a body to St. Stephen's chapel, where a solemn Te Deum was intoned in thanksgiving to God for so happy a consummation. On the Sunday following, the cardinal, at the invitation of the citizens, made his public entry into London, the people kneeling to receive his blessing as he passed along. The assembled clergy made a similar submission, abjured their perjuries, heresies, and schism, and received in their turn the Papal benediction. Parliament immediately repealed all the laws that King Henry had enacted against the supreme spiritual authority of the Pope; and so England was once more a Catholic country, with the unanimous consent of both houses of Parlis. ment, and the joyful acquiescence of the people. The act of reunion was celebrated with

public rejoicings throughout the kingdom, and in London it was solemnized with a general procession of the Blessed Sacrament, the clergy and chief citizens, and all the companies and guilds attending, and afterwards hearing Mass in the cathedral of St. Paul's. The news spread over Europe with the speed of lightning; all Catholic hearts warmed towards England, once the island of saints, and now again restored to Catholic communion; public thanksgivings were everywhere made; and the Pope celebrated this second conversion (as it was hoped) of England to Christianity by a solemn procession in the streets of Rome.

I have been thus precise in mentioning these particulars, that you may clearly see that, so far from the Catholic religion being forced upon the nation, it was restored and re-established with its free will and consent, nay, apparently at least, with its enthusiastic approbation. But if you ask me whether the nobles and the gentry had, as a body, any hearty zeal for the Catholic religion in doing what they did, I will candidly say that I believe they had very little, or rather none at all. They bargained beforehand, that the property of the Church and the poor, which King

Henry had lavished upon them, should not be restored; and they passed a law by which any attempt to disturb this settlement was made one of the highest criminal offences against the state. This done, they were willing to profess any religion which those who really cared for religion chose to establish. There had been so many and such continual changes of doctrine, and those of so contradictory a kind, that they were utterly indifferent about truth altogether. They knew not what to believe, and at last they did not care. The foreign ambassadors in England at this time drew a lamentable picture of the religion of the English gentry and nobility, who had figured as the supporters of the new opinions in the two preceding reigns. One of them says, that "they had no other religion but their interest, and were ready at the call of the ruling power to embrace Judaism or Mahometanism." This will account for their jumping from one religion to another, according as the reigning sovereign inclined, so long as they had nothing to lose and all to gain by the change. Three or four years before, the two houses of Parliament had declared that Cranmer's new book of Common Prayer was "the work of the Holy Ghost,

and now the very same individuals as readily declared that the Protestant Church as by law established was "a new thing, imagined and devised by a few of singular opinions," and that they had been guilty of "a most horrible defection from the true Church of Christ." fact, they were ready to declare any thing to keep their estates. This is the simple truth of the matter; and all I contend for is, that the gentry and nobles willingly consented on these terms to the wishes of the Queen and the people. and that there was no persecution and no manner of force resorted to for the purpose of restoring the Catholic worship, and reconciling the nation with the Apostolic See. The Queen kept her word rigorously, that no alteration should be made in religion without "common consent." It was not by a bare or a small majority, or even by a majority at all, that the old religion was restored, but with the unanimous consent of Parliament and the joyful acquiescence of the nation. It is true, that when this consent was gained, Mary used the authority she possessed by the constitution of the realm, to have the laws respecting religion observed, and issued injunctions for the proper performance of divine worship and the

regular attendance of the people. But this was no act of tyranny on her part. She did but carry out the will of the nation; she did but execute the office with which every Christian monarch was invested, of watching over the interests of religion, and enforcing the laws in their behalf. This was the office of the chief magistrate in every Christian state: and you must remember, that up to the time of the so-called Reformation, the Catholic religion was the only religion. There were not many religions, as there are now; but the people of every country in Europe were all of one mind in matters of faith. There was but one faith and one church, so that to be a Christian and to be a Catholic were one and the same thing. Strange doctrines, it is true, were broached from time to time by irreligious and unruly men, but they did not gain ground, and were speedily put down; it was not the government only or the clergy who interfered to suppress them, but the people at large. They loved the old faith, and they knew it to be true, and they wanted no novelties. Thus kings and people were all of one mind, and their interests were the same; and as it was the people's desire, so was it the king's bounden duty,

to defend the faith—to prevent the introduction of false doctrine and uphold the true. You will say, perhaps, that Mary did more; that she put to death those who refused to conform. No; up to this time she did nothing of the sort; and how it came to pass that her reign was marked with blood, I shall tell you in my next.

Before, however, I conclude this paper, I will go forward a year, and tell you something of Mary's liberality to the Church; and by the Church I mean, not only the clergy, but the people, and the very poorest of the people. In this respect Mary's conduct presents a noble contrast with that of her grasping Parliament. When the restoration of the Catholic religion was first discussed, many struck their hands upon their swords, and swore "they would never part with their abbey lands while they could wield a weapon." When the Queen was informed of this, she calmly remarked that she must content herself with setting them a good example, by devoting the lands she found in possession of the Crown to the support of learning and the relief of the most destitute poor. Her council represented to her that if she gave away these revenues, she could not

properly support the splendor of the Crown; but she answered, that she preferred the peace of her conscience to ten such crowns as that of England. Her acts of munificence were truly royal. Henry VIII. had seized upon the tenths and first-fruits, that is to say, the tenth part of the yearly value of each church living, and the first whole year's income of each. Edward VI. had kept this plunder; but Mary restored it all, together with the tithes which had also been appropriated by the Crown. Nor did she stop here, but proceeded to restore all church and abbey lands, and to apply their revenues, as far as possible, to their ancient purposes, To this end she restored several of the old religious houses, among which I may mention Westminster abbey, which had been plundered and suppressed by Henry. All that remained of its once large revenues the Queen gave back, and it became again an abbey in deed as well as in name. Its wealth, as of old, was expended in maintaining a goodly band of Benedictine monks, living together in religious community, serving God night and day in prayers and good works, and feeding the poor that daily thronged their gates. Among other noble benefactions, she re-endowed the

hospital of the Savoy for the benefit of the poor, to which she allotted a certain yearly sum out of her private purse. Thus did Mary, as a Protestant writer remarks, "of her own free will, and even against the wish of very powerful men, give up a yearly revenue of probably not less than a million and a half of our present money. And for what? Because, as she said, she hoped to be able to make a beginning in the restoring of that hospitality and charity which her predecessors had banished from the land," and which, I may add, have never been brought back.

And this is the Queen whose memory Englishmen have been taught to execuate!

THE

CATHOLIC MISSIONARY.

THE JESUITS IN PARAGUAY.





THE CATHOLIC MISSIONARY

THE JESUITS IN PARAGUAY.

BEFORE our Blessed Lord left His Apostles and was taken up into heaven, He addressed this solemn charge to them: "Go ye into the whole world and preach the Gospel to every creature;" and we see in the Acts of the Apostles how faithfully they obeyed this command, how diligent they were in going about from one country to another, "preaching the Gospel in all the cities."

What the Apostles began, their successors continued; from that day to this, the work of conversion has steadily and constantly gone on in every age; not a century, not a half century has passed away, in which some addition has not been made to the fold of Christ; in which some nation, or a part of some nation, has not for the first time heard the glad tidings of the

Gospel. And the work has not ended yet; at this very moment priests and bishops, successors of the Apostles, are carrying the light of Christian truth and holiness into dark heathen countries, where it has never yet been seen, or if for a moment seen, has been soon violently extinguished.

I have seen and conversed with several of these zealous missionaries myself: one in particular was a bishop who had spent nineteen years among the heathens of China, and had brought many hundreds of the poor ignorant natives of that country to the knowledge of Christ, and the salvation of their immortal souls. He told me that, of seventeen priests who went out with him to undertake this work in 1830, he was now the only survivor; most of the others had suffered martyrdom; and the few who had not been put to death expressly on account of their religion, had yet died prematurely in consequence of the excessive fatigues and labors which they had to undergo. This bishop had himself suffered again and again all kinds of cruelties, and gone through innumerable dangers in the execution of his holy and charitable mission; he had been placed in a great jar or cask, and buried

alive in a garden for four-and-twenty hours, as the only means of being concealed from his persecutors; he had had his arm broken more than once, as a punishment inflicted by order of the heathen magistrates; besides many other things which I cannot now mention; yet, when I saw him last year, he was just returning with undiminished zeal to his appointed post, there to fulfil our Lord's command to be "a witness unto Him even to the uttermost part of the earth."

The labors and sufferings of apostolic men like these cannot fail to be of the deepest interest to every Christian who has any love for the religion which he professes, any love for the souls of his fellow-creatures, any love for the Son of God who laid down His life on the cross that He might redeem mankind. We propose, therefore, from time to time, to lay before our readers some sketches of the Catholic Missionary, whether in ancient or in modern days, whether in our own or in foreign lands, whether laboring for the conversion of heretics or heathens; in a word, we propose to show you, in a series of pictures taken from different ages and different countries, how faithfally the Church has always fulfilled this in-

junction of her Divine Head, "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;" and at the same time how faithfully that Divine Head has fulfilled the gracious promise which He vouchsafed to annex to the command, "Behold, I am with you all days, even to the consummation of the world."

Our first picture shall be taken from a part of the great continent of America; and a few words about the early history of that country are perhaps necessary, that you may be able justly to appreciate the labors of those missionaries whom we are about to introduce to you

America was discovered, that is, was first made known to the Europeans, about 350 years ago. The people who at that time inhabited it were most of them savages, and all of them were heathen; I mean, by savages, that they knew nothing of the arts of civilized life; they built no houses, wore no clothes, lived on what they could get by hunting and fishing, and on wild fruits and roots, which they dug up from the earth; in their dispositions, however, they were not otherwise than

gentle and kind; those at least who inhabited the island where the Europeans first landed; and when they saw the ships in which these strangers had come, and the strangers themselves clothed in garments such as they had never before seen, and armed too with spears and swords of glittering steel, they could not imagine that they were human beings like themselves, but thought they belonged to some superior race, and had come down from the skies, or risen out of the great sea. At first they were very much frightened too, and ran away; but when they found that the Spaniards (for it was from that part of Europe that the strangers had come) did them no harm, they came back again, and treated them with great respect and confidence. Had the Spaniards always continued to behave towards these poor simple savages in the same kind manner in which they began, the labor of a Christian priest amongst them might have been an easy and delightful task; for seeing the great superiority of the Spaniards over themselves in every thing that concerned this world, they might naturally have been disposed to listen with a very friendly ear to all that they had to tell them about another world, which they

could not see, but which was to come after the life of this world was ended. And, in fact, the first of the inhabitants with whom they had to do, a few whom they carried back with them into Spain, were very soon converted and made Christians. For Christopher Columbus, who was at the head of the expedition by which America was discovered, was a religious-minded man; and the Queen of Spain, who had sent him out, was very anxious to do all she could to assist in spreading the knowledge of the Christian faith. Columbus and all his crew had approached the holy Sacraments in a very solemn way before starting on their dangerous voyage; when first they saw the land which they had been so long looking for, they all sang the Te Deum, as a hymn of thanksgiving to Almighty God for having granted them the desire of their hearts, and having delivered them from so many and great dangers; and when they actually set foot on shore, at the same time that they planted the royal standard of Spain, to declare that they took possession of the country in the name of their earthly sovereign, they also erected a crucifix, to declare that they meant to add it to Christ's kingdom upon earth; that they claimed it for

the King of kings and Lord of lords; and, as an earnest of their intention, they called the island San Salvador, or the island of the Holy Saviour. And the next island which they discovered they dedicated to our Blessed Lady, under the title of her Conception. Alas, that an undertaking, whose beginnings were so Christian, should have been afterwards carried on by such unchristian means; that so fair a promise should have been soon so woefully marred

Columbus left about forty men in a fort which he built for them in one of the islands, charged them to obey their commander, not to quarrel amongst themselves, and above all, not to give offence to the natives; and then he set sail for Spain, to carry the news of his wonderful discovery. He soon came back again, bringing with him those few natives whom he had carried away, and who had been duly instructed in the Christian faith and baptized, and also a small band of zealous priests, who had voluntarily offered themselves to undertake the great work of converting the people. Perhaps these missionaries had formed to themselves a very glowing picture of the rich harvest of souls which awaited them in this new

world; the first-fruits had already been gather ed, and stood there before them a pattern of simplicity and gentleness; if their countrymen generally were of the same dispositions, what might they not expect as the reward of their labors? But if such were their hopes, they were soon bitterly disappointed. When they arrived at the station where the forty Spaniards had been left, they found the fort entirely demolished; and the tattered garments and broken weapons which lay scattered about in the neighborhood, too plainly showed what had been the unhappy fate of the garrison. The natives too did not come forward to meet them as friends, but fled from them as enemies. At last one of the principal inhabitants came and told them what had happened, and how this sad change had been brought about. After the departure of Columbus, the soldiers who had been left behind did not even pretend to obey the officer whom he had set over them. at least only a few remained steadfast in their obedience; the rest behaved just as they pleased, and by degrees began to rob and plunder, and use violence towards the natives with the most brutal licentiousness. The consequences soon followed that might naturally have been

expected; and thus, through the sins of man, this fair field for Christian hope and the exercise of Christian zeal was struck with a deadly blight almost as soon as it was discovered.

I need not go on with every particular of this history as minutely as I have begun it; telling you how one island was discovered after another; and then the mainland of America, first one part of it and then another, and what happened to the natives in every place; all this would take us too long; and besides, I am afraid it would be only the same sad story told over and over again. I will just take the history of this one island, the island of St. Domingo, as a specimen, which will give you a fair idea of what happened elsewhere also.

Gold and silver and precious stones were found in different parts of it in great abundance; and when this news was carried to Spain, numbers of persons hurried off to a country which held out to them such brilliant hopes of speedily heaping together a large fortune. They came out expressly to get money; and like most persons who make this the great object of their lives, they were not very scrupulous as to the means they employed for getting it. Many of them were men of bad characters

and abandoned lives, even in their own country; and when they found themselves at such a distance from home and in such new circumstances, with no power close at hand sufficiently strong to check or punish them, and at the same time with most abundant means of indulging their passions all around them, it is impossible to describe the horrid excesses of which they were guilty. And besides these enormities on the part of individuals, the desire of gaining gold, and of gaining it as speedily as possible, led even the governors themselves to sanction a cruel and unjust measure, by which the natives were in the end absolutely destroyed. The precious metals could not be obtained, at least not in any considerable quantity, without the labor of digging for them in The natives had never taken the mines trouble to do this; they did not value gold as highly as the Europeans did; they only used it for making ornaments; and all the gold which they collected had been picked up in the beds of rivers, or found in some other accidental way. Moreover, the natives were by no means an industrious, hardworking people: they were not so strong or so well able to endure fatigue as the Europeans; and they had

never been used to it. Nevertheless the Spane iards obliged them to dig, and perform other hard tasks, which were quite beyond their strength; and because they would not do this willingly and for wages, as men hire themselves to be day-laborers, or to be miners, or to perform any other servile work now-adays in England or in any other civilized country, therefore the Spaniards declared that all the natives were their slaves; they said that they had conquered the country, and that the inhabitants must do whatever they commanded: if they would not do it of their own free will, they should be made to do it. You can easily imagine what dreadful misery was thus brought upon the poor unoffending people; some even put themselves to death rather than suffer such cruel tyranny, and hundreds and thousands sunk under the severity of the tasks that were laid on them. During the first fifteen years, their numbers were diminished from a million to sixty thousand; that is, only one out of every seventeen survived; and at the end of five years more, only fourteen thousand even of these survivors remained, that is, three out of every four had died from some cause or other. They tried indeed more than once to

get rid of their masters, and to drive them out of the country; but what could be done by a set of poor naked savages against men who had fire-arms and other weapons at their command, and were many of them well-trained soldiers besides? Of course the natives were always conquered; and then their lot only became the worse for having offered any resistance to it. At last, as many as survived were sold by auction to the highest bidder, removed from the places where they had always lived, and carried off to other distant spots, wherever their new masters might choose; and in a very few years there was but one small village, hidden among the hills, in which there were any of them left.

All this while the Christian priests, who were themselves also Spaniards, were lifting up their voices against these cruel practices, as contrary to natural justice and to the revealed law of God; but the love of gold so possessed the hearts of the people that they refused to listen to any remonstrance; they even made a formal complaint against a Dominican preacher for having dared publicly to denounce what they were doing. Of course his superiors refused to remove or to blame him on this ac-

count; on the contrary, they highly applauded him for his faithfulness and courage in preach ing such necessary but such unwelcome doctrines. This, however, is a part of the story on which I may have an opportunity of talking to you more at length another time. At present I am anxious to impress upon your minds this one fact, that the Indians-for this is the name by which the natives have always been called, though they were not really Indianswere so cruelly treated by the Spanish settlers. that they hated them with the most intense hatred of which human nature is capable. I have already told you that the Indians were by nature quite gentle and even timid; but the treatment which they received first roused them to a perfect fury, and afterwards, when they discovered that all resistance was useless and only increased their miseries, they settled down into a silent, sullen, but most bitter hatred. I will tell you an anecdote which will serve to give you some idea of the state of feeling entertained by these poor people towards their masters, and from which you can picture to yourself the difficulty which the missionary must have had to contend against when he attempted to convert them to Christianity. One

of their chiefs, who had endeavored to prevent the Spaniards from landing in one of the principal islands, was taken prisoner in battle, and, on a most false and unjust pretext, was condemned to be burned alive. A priest was at the place, and exerted himself very much to convert the unhappy man before his execution, that so death might be to him the beginning of a happy eternity. After listening for some time to the glowing description which was given to him of the never-ending joys of heaven, of its infinite and everlasting happiness, he suddenly interrupted the preacher with this one simple question: "In this happy place of which you speak, are there any Spaniards?" "Yes," said the priest; "but not those that are bad; only the good and deserving." "There is not one," replied the poor ignorant savage, "that is not vile and wicked: I will never consent to go to a place where I shall run the risk of meeting with any of that accursed race."

But it is time that we should proceed to the more immediate subject of our history, the Jesuits in Paraguay. On the eastern coast of South America—a part of the New World some thousands of miles to the south of the islands we have hitherto been speaking of, but

inhabited, like them, by tribes of heathen savages—there is an immense river, which the Spaniards called Rio de la Plata, or the River of Silver, because the people there brought them a great quantity of silver, and they fancied, therefore, that there must be rich mines somewhere in the neighborhood. The captain of the vessel which first entered this river, in the year 1516, ventured to go on shore with some of his crew, being invited to do so by apparent demonstrations of kindness on the part of the Indians whom they saw along the banks. No sooner had they landed, however, than they were cruelly put to death, their bodies cut in pieces, roasted, and eaten, within sight of the vessel which they had left, but which was utterly unable to render any assistance. Something of the same kind happened to the next persons who dared to land on this inhospitable coast; but twenty years later, (that is, in the year 1536,) a Venetian adventurer, who had been employed at one time by some English merchants at Bristol, but who was now in the pay of the Spanish government, managed to effect a landing and establish a settlement there, which was able to maintain its footing.

We need not trace the civil history of this settlement through all its various fortunes; it is only necessary for our purpose that we should know something of its moral and religious character, as bearing on the civilization and conversion of the savages among whom it was planted: and in this respect I am afraid that it bore but too close a resemblance to the other settlements that have been already mentioned. There was the same greediness after gain, the same violence and robbery, the same cruel oppression, as you have heard of elsewhere, and therefore we need not repeat it: and this, together with the great scarcity of priests, (barely sufficient to attend to the Spaniards alone,) entirely prevented any real progress in the great work of evangelizing the natives. As early as the year 1547, the chief city of the province had been made a bishop's see, but the person who was first appointed to fill it never took possession. It was not until nine years later that a Christian bishop really began to direct in person the spiritual laborers in this portion of Christ's vineyard; and both he and his successors, as well as the other bishops settled in different parts of the country, continually applied to the kings of Spain.

and to the council who were appointed to man age all that concerned the Indies, for an addi tional supply of clergy to assist them in the discharge of their duty. At last, in the year 1586, the bishop invited one of the great religious orders of Europe to send help for this purpose; the bishop himself was a Dominican. but the missionaries whom he invited were Jesuits, an order whose founder had been born about the time that Christopher Columbus began to discover the new world, and which. from the extraordinary success that had attended their labors during the last thirty years in Brazil, Peru, and other parts of South America, were supposed to have received from Heaven a special mission and a particular grace to win the savage tribes to the kingdom of Christ.

The Jesuits obeyed the bishop's invitation, and were at first well received by the settlers, who offered to build them a college, and to assist them in many other ways; for they wanted persons who could educate their children, and they knew that the Jesuits had a great reputation for learning and zeal, and for skill in teaching; so they gave them a very hearty welcome, and were really glad to see

them. But this did not last long; for one of the first things the missionaries did was to protest against the cruel treatment of the Indians, and to insist that they should be dealt with more gently and kindly. This turned the settlers against them at once, and they were now as anxious to get rid of them as they had at first been thankful to receive them. The Jesuits were poor men, without money of their own, but depending for their daily bread on the voluntary alms of those for whose spiritual good they had come so far; so the Spaniards thought they should soon be able to make them more reasonable, as they said, by withholding the necessary assistance; they thought they should soon starve them into obedience and conformity to their wishes. "Surely the Jesuits would never be so foolish as to take up the cause of a set of poor, wild, ignorant, and senseless savages, when by so doing they would offend all the rich and powerful European merchants, and so run the risk of being driven away, or even starved to death themselves." But these greedy and unscrupulous men reckoned without their host; and though they succeeded in hindering for a time the good work which the missionaries were in-

tended to accomplish, they could not do more than this. It was necessary that one of them should go back to Madrid to lay the matter before the king and to obtain his sanction: not that they wanted him to render them active assistance either with money or any thing else, but only that he should prevent the Spaniards from interfering with them, and using actual violence to prevent the execution of the plan which they proposed. As the king really wished to do what was right, and as the proposed plan involved no outlay of money, no fitting out of ships to take the missionaries, no colonists to accompany them, no payment of troops to protect them, and no allotments of land to support them when there, it was not difficult to get this promise of protection from the government; and thus armed, the Jesuits returned to the scene of their labors. A few had already gone before among those natives who lived nearest to the settlements, and who were principally employed in tilling the ground for their foreign masters. The savages listened to them with gladness, as having been their only friends among the Europeans, and as having done their utmost to lighten the heavy yoke under which they groaned; still they

had only succeeded in baptizing some dying infants, and instructing a few of the better, disposed amongst the adults. Now, therefore, it was determined to attempt the work of conversion on a much larger scale; to go to a distance from any of the towns or villages, and to see what could be done with those natives who had never suffered from European cruelty, and were not in danger of being discouraged from embracing Christianity in the first place, or from practising it afterwards, by the wicked lives of those by whom it was professed.

This was truly a great and noble scheme, but it was also beset with immense and innumerable difficulties. For how was Christianity to be introduced amongst men who were dispersed like wild beasts, buried in the thickest forests, or lying hid in dens and in caves of the earth; men who led a wandering life, never fixed in any one place, but roaming about wherever they could find the means of subsistence, continually at war with one another, and many of them so fierce and cruel as to delight in torturing their prisoners to death, and then feasting on their flesh? Surely the conversion of such as these might almost seem a hopeless task; and the patient, untiring zeal of those by

whom it was accomplished must deserve to be reckoned, as even Protestant writers do not hesitate to acknowledge, amongst the most wonderful and interesting events in the history of mankind.

The Jesuit Fathers then set out two and two, like the disciples of our Lord, with little more than a staff and a prayer-book, accompanied by some of the native Indians who had been already converted, and who were to act. as interpreters; and by these simple means. they attempted the execution of this vast en-They began by pointing out to the savages the numerous inconveniences of their present mode of life, whether they considered the precarious nature of their maintenance, the discomfort of their dwelling-houses, or their defenceless condition in the frequent wars in which they were engaged; and they invited them to come and live together in some settled spot, to build houses, and to cultivate the The savages were induced to lend a willing ear to these representations, partly because they themselves could recognize the reasonableness of what was said, partly because the report they had heard of these black-robes, as they soon learned to call the Jesuit Fathers, was

such as to give them confidence in their sincerity and their kind and charitable intentions. Doubtless thus to have obtained the good-will of the natives was of most important service to them towards the success of their undertaking; still, what remained to be accomplished was no light task; it required the utmost care and diligence, and incessant watchfulness, to bring the work to perfection, and with but uncertain hopes of reaping any fruit from it after all. For, first, the poor natives had never been used to habits of steady perseverance; labor was irksome to them, and the temptations to idleness very great; and secondly, not only was their character unstable and easily given to change, but their understanding also was very limited; so much so indeed, that at first it was almost a matter of doubt whether they could ever be made to understand the mysteries of the Christian faith sufficiently to enable them to become partakers of the holy Speraments, Individually and White

Then, again, besides these difficulties and discouragements from within, they were also exposed to many and very serious dangers from without. After some of their new settlements had been established for a few years, and had

grown to a considerable size, they attracted the attention of certain brigands-half Indians. half Europeans—who occupied a part of the country by themselves, and lived entirely by plunder. These men cast their eyes on the increasing villages, and thought they furnished a most favorable opportunity for adding to the number of their slaves; they therefore broke in upon them from time to time, and killed, or carried away prisoners, several thousands of the inhabitants. In this way they entirely destroved ten or twelve of the most flourishing Christian colonies, until at last the missionaries found it necessary to transplant all who remained-men, women, and children, young and old, strong and infirm—to transplant them all to some more distant and safer place. It was necessary to abandon all the fruits of their past labors, and to travel over rocks and mountains and rivers, perhaps for several weeks together, over a space of four or five hundred miles, until they could find another more secure resting-place suited to their purpose.

Indeed, there is scarcely a danger mentioned by St. Paul in his second letter to his Corinthian converts as having happened to himself, which may not be exactly repeated concerning

these apostolic men, who were trying to convert the Indians. No one can doubt that they were "in journeying often." One of them, writing an account of his own labors in this particular in a private letter addressed to a friend, reckons up the journeys that he had made in a period of eight years, and the total amounts to no less than ten thousand miles And the reader must remember that these journeys were not made, as in modern days, with the advantage of steam-engines and railroads, not even with the ordinary advantages of a highway and some kind of conveyance: most commonly they were performed where there was no road at all, and where not even a beast of burden could pass. Sometimes it was necessary to travel above a hundred miles with a hatchet in their hands to cut a passage through the forests before they could reach the dwelling-places of those they went to find; sometimes they had to wade through bogs and fens, to cross deep and rapid rivers, and to climb up steep and craggy mountains with nothing but the bare ground or a wretched mat on which to rest, their weary limbs at night. They were also "in perils of waters;" for the rivers and lakes they had to cross were

often full of rapids and currents which they were not aware of, and which exposed them to great dangers. Moreover, nothing was more common in that country, than for the rivers suddenly to swell and overflow to such a degree as almost instantaneously to convert whole plains into one vast sea. One day, as a Jesuit Father with his catechist and seven or eight Indians, (some of whom had been baptized and others were only catechumens,) were crossing a plain somewhere between the rivers Paraguay and Parana, they were suddenly overtaken by one of these extraordinary inundations. For a while they waded along up to their waists in water, but were soon forced to have recourse to the highest trees they could find, as the only means of saving their lives. In this situation they remained for more than twenty-four hours, amid a frightful storm of rain and thunder and lightning. By and by, in the middle of the night, the missionary perceived, by means of the bright flashes of lightning that continually lit up the heavens, one of his Indians, who had taken refuge in a distant tree, swimming towards him and crying out, as soon as he was near enough to be heard, that three catechumens and three Christians were on the point

of dying, and most earnestly requested his assistance. Upon this, the good Father first attended to the wants of the catechist who was on the same tree with himself, and fastened him securely to one of the upper branches, for he was well-nigh exhausted, and then jumped into the water to follow the Indian who had come to call him. At last he reached the catechumens, baptized them as they lay clinging to the branches, from which they presently fell and were drowned; then he hastened to the three neophytes, and two of these also were drowned a few minutes later; after which, he again swam back to his own tree. "In perils from the Gentiles" of course they were; whenever they met with a troop of native Indians, they generally found them armed, and ready to kill them, without even hearing a word of their message; and this lot actually befell many of their number. They even presented themselves knowingly and wilfully before a whole army of enemies, trusting that God would so bless the words that they should speak, as to soften their hearts and dispose them to receive the Gospel; or at other times, they would penetrate alone and unarmed into the presence of a cacique, or chief, whom they knew to enter-

tain the most bitter hatred of the Christian name, to have murdered many of their priests, and frequently to have plundered their settlements. They were also "in perils from their own nation;" the Spaniards were among the worst enemies they had; not only by reason of the strong prejudice which their bad example had raised against Christians and Europeans generally, but also in many other ways by which they strove to hinder or to "Labor and painfulness, mar their work. hunger and thirst, and fastings often," they could not escape from; for how were such things to be guarded against in their long and difficult expeditions? At the best of times, a handful of Indian corn, or something equally poor and simple, was their most luxurious food; but it often happened that even their little store of this was finished long before they had arrived at their journey's end; and then the travellers had no other food but such wild roots and fruits as they could manage to find. We read that they were sometimes forced to suck the dew off the leaves to quench their thirst, and even to squeeze a handful of damp earth against their lips, for the sake of extracting, if possible, a drop of water with which to

moisten their tongue and allay the thirst that tormented them under the excessive heats of a burning sun.

I will give you the details of one of their expeditions somewhat at length, that you may be able to judge of the difficulties they were exposed to, and of the perseverance which they showed in overcoming them. A Jesuit Father set out, accompanied by one hundred Indians, who were already instructed and baptized, to convert a savage tribe that lived at a considerable distance. A very long and violent storm, which came on soon after they had started, rough gusts of wind and overflowing of all the rivers, hindered them so much in their progress, that in nineteen days they had only advanced about forty miles. Then they came to a very thick forest, through which they had to cut their road. The priest led the way with a hatchet in his hand, working as hard as any of them, encouraging the others both by word and example, fetching water for them to drink, and serving them in a thousand other ways. It was a long and painful task; for whole clouds of venomous flies or gnats, called mosquitoes, attacked them by day and night; and the forest was about thirty miles in depth, so

that it took them nearly three weeks to traverse it. At last they came to the other side; but by this time their provisions were exhausted, and they were obliged to go home again. The next year this zealous priest set out again; and this time they reached farther than before: but in the end they narrowly escaped being all drowned. Whilst they were cutting through a second forest, the waters of a neighboring river rose and overflowed, so that it was as much as they could do to return to the place from whence they had come. His resolution, however, was not broken even by this second disappointment: in the following year he once more set out on the same expedition; and now he succeeded in reaching the first village of the tribe he had so long been seeking, and as they seemed to show the most promising dispositions, he hoped that he was at length about to receive the fruit of his many labors. It happened that he was very shortly afterwards appointed to some post of authority in his order, so that he was obliged to go away to another place. Another Father, however, immediately succeeded him, and was received with every possible sign of friendship and joy. The conversion of the whole nation seemed already

begun, and the Father had gone off the distance of a few days' journey, to look for a fitting place in which to establish this new settlement, when suddenly the natives threw off the mask, and treacherously murdered those of his companions whom he had left behind.

Nor must you think that this was a solitary instance, and that nothing at all like it ever happened in other parts of that wild country; on the contrary, I could tell you of some of these missionaries who had been gladly welcomed by the savages, and even used by them as a protection against the settlers, or against other savages with whom they were at war, yet were afterwards betrayed and murdered by them; of others who sank under the fatigue and hardships of their long expeditions, -on one occasion alone, sixteen of their companions perished in the course of a nine months' journey; -of more than twenty who were martyred in one way or another, in different parts of this same province; in a word, it is scarcely possible to name any labor or suffering which belongs to the life of a missionary, that was not joyfully endured by these zealous servants of the Church, in order that they might convert the Indians. It is

time, however, that I should now show you something of the fruits of those labors, something that may be looked upon as a proof of the presence of Christ's blessing upon them according to His own promise, "Behold, I am with you all days, even to the consummation of the world."

It has been already mentioned that the Fathers began by persuading as many of the natives as they could to leave off their roving way of life, and to come together into one place, there to build houses, to cultivate the ground, and to form a regular community, and that their earliest attempts in this matter were much forwarded by the good report which had gone abroad concerning them in consequence of the opposition they had made to the cruelties and oppression practised by the other European settlers. I must reserve to another occasion a more detailed account of the manner in which these settlements were both begun and multiplied, as also of their internal constitution, their civil and military government, and various other interesting details; at present we are only concerned with them in their religious character, as containing vast numbers of persons who were converted by the preaching

of Catholic missionaries, from heathenism to Christianity. For this was the result of the admirable plan which the Jesuits adopted, as indeed it had also been the great end which from the first they had always had in view: "Our design is," said one of themselves, "first to labor to make these Indians men, that so we may be the better able afterwards to make them Christians;" and their efforts were so abundantly rewarded, that when the settlements were in their highest state of perfection, it is computed that they contained about 300,000 souls, every one of whom had been duly baptized and instructed in the Christian faith.

The means by which this extraordinary result was brought about were as simple as they were effectual. As soon as a few hundred Indians had been persuaded to settle down anywhere, the Fathers caused a church to be built in the most central spot of the settlement. This church was made entirely of wood, but on a large and lofty scale, so as to be manifestly the most important building in the place, all the surrounding houses being of the height of one story only. The children belonging to the few families thus assembled were usually

baptized at once, and so brought up, like other Christian children, from their earliest infancy in the practice of their holy religion, and instructed in all its doctrines. With the adults, however, they proceeded, of course, in a different manner; these they did not venture to baptize until they were satisfied by long and careful preparation that they would receive the Sacrament with proper dispositions; and it was some time before they began to say Mass and to administer the Sacraments in the presence of the people. For to bring men who were utterly void of the first principles of humanity, the only business of whose lives it had heretofore been to satisfy their brutish appetites, and whose understandings had been debased by the long-continued indulgence of their passions, sometimes also by the most grovelling superstitions,—to bring such men as these to comprehend the sublime mysteries of the Christian faith, and to bind themselves to the observance of its moral obligations, was a difficult and truly an apostolic work.

But truly, also, those to whom it was intrusted were animated with an apostolic zeal; and the same God who "added to the Church about 3000 souls in one day" after the first

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sermon of St. Peter in Jerusalem, was equally present with these children of St. Ignatius in South America, and added thousands upon thousands to the true fold, by means of their preaching. By degrees they gained first one and then another, the children often being the instructors of their parents, and the converted adults persuading and reclaiming their brethren. Every year, as soon as the rainy season was ended, and the waters, with which a great part of the country were wont to be flooded at those times, had gone down, many of these zealous converts would set out on an expedition to distant hills and forests, to see if they could not induce natives from other tribes to come and join them. There was often quite a rivalry between different parties of these converts as to which would bring back the largest number of savages; and it was not at all unusual to see them returning with several hundreds in their train. These were received with the greatest gladness by the rest of the settlers, invited to partake of their hospitality, had houses and food provided for them; and having been duly instructed and baptized, themselves in process of time became missionaries in their turn, and went out in quest of others.

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In this way a settlement, which began with a few hundreds, increased by and by to several thousands, until they were obliged to separate perhaps, and form a second or even a third settlement elsewhere. At other times, one of the two priests belonging to a settlement, (for there were generally two in each,) would set out with a few of the most earnest and bestinstructed of his converts to carry the Gospel to a distant tribe. As soon as they had reached the tribe, they used to enter boldly into the midst of them, often carrying a crucifix or a picture of our Blessed Lady before them, and chanting the Litanies, exactly as we read that St. Augustine and his companions did, when they went over to convert the Pagan Anglo-Saxons: then, if either the priest or any of the natives he had brought with him understood the language of the tribe they had met with, he would immediately begin and preach the Gospel to them. But if, as not unfrequently happened, neither the priest nor any of his companions could speak the language, he would point to his crucifix or picture, and by means of signs explain to them in the best way he could that he was come to announce to them a new religion, whereof

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these were the symbols, and which should make them happy both in this world and in the next. He would make them small presents of beads or other trifles, of little value in themselves, but which the natives prized highly; and having thereby gained their goodwill, he would at last persuade the chief to send two or three of his subjects along with him, that so they might learn his language. and be able to return with him again the following year to act as interpreters. Many tribes were thus converted to the faith, and became Christian settlements; or if the tribe was small, and surrounded by others of a more savage disposition, which refused to be converted, the whole tribe would sometimes leave their ancient homes and join the nearest settlement already established.

It only remains that we should inquire whether the conversion of these tribes was real as well as nominal; whether these thousands and tens of thousands of savages became Christians in deed as well as in name. For a suspicion might arise in the minds of some of our readers, that to bring them to an outward profession of the faith was no such hard task; that is, that though there might have been dif-

ficulties in the way of persuading them, in the first place, to come and try this new mode of life, yet that the moment they could be prevailed upon to do this, they could not fail to be so struck by its many advantages as to be induced to adopt it themselves; that the profession of Christianity, therefore, might have been received only as a part and parcel of this happier and more comfortable way of living, a necessary condition without which it was not possible to obtain all the superior advantages of civilization, but not as binding them in any way to a change of conduct, or imposing upon them any form of religious belief.

Such a suspicion, I say, might naturally suggest itself to the reader's mind; nevertheless it is clear from the testimony both of eyewitnesses and of facts, that in truth the people really did become Christians in heart and in practice no less than in profession; nay more, that they became very patterns of Christian virtue. The modesty and recollection of their behavior in church was such as to astonish even the missionaries themselves: when they recited the act of contrition, with which the preachers always concluded their sermons, the church rang again with their sobs and sighs;

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THE INSTITS IN PARAGUAY.

when they approached the sacrament of penance, though the faults they had to accuse themselves of were often so slight that they were scarcely sufficient matter for absolution. yet they could not confess them without shedding torrents of tears. If at any time they suffered themselves to be overcome by temptation, so as to fall into any greater sin, they would immediately leave the business they were engaged in, whatever it might be, and run to the priest to confess their fault and to wash away its guilt in the sacrament of penance. If the fault they had committed was public, so that they had given scandal by it, they gladly performed public penance, that they might make what reparation they were able, and that the contagion of bad example might not spread among the flock. It often happened on these occasions, that others, who had committed the same fault in private as they now saw punished in public, used to come forward of their own accord, publicly accuse themselves, and beg to be allowed to suffer the same penance. This reminds us of what we read of the early Church; and indeed every body who visited these settlements, and had an opportunity of examining them at all

closely, was always struck with the resemblance which they bore to the manners and customs of the first Christians. One of the missionaries themselves, writing to a friend, says, "There is no suffering we would not voluntarily undergo for these poor Indians; for we are eye-witnesses of their docility, of the ardent love which they have for all that concerns the service of God, and of their exact obedience to all the commandments of the law of Christ. They no longer know what it is to indulge in fraud, theft, revenge, drunkenness, impurity, and all those other vices which were formerly so deeply rooted among them. I confidently assure you, and have no fear that any one will accuse me of exaggeration, that these men, once abandoned to the grostess vices, present to our eyes (now that they are become Christians) the innocence and the holiness of the first believers." "I have often visited the Jesuits' missions in Paraguay.* says the Bishop of Buenos Ayres, (a religious of the order of the Holy Trinity, instituted for the redemption of captives,) writing to the king of Spain; "and in all those numerous towns, composed of Indians naturally given to all manner of vice, there reigns so much inno-

THE JESUITS IN PARAGUAY.

cence, that I do not believe a single mortal sin is committed in them; the extraordinary watchfulness of their pastors prevents the commission of even the slightest faults." union and the charity which prevails among these Christians is perfect," writes a Capuchin priest who had spent three or four weeks in a very large settlement numbering 30,000 Indians, under the direction of four Jesuit Fathers; "they spend their whole time in prayer, and in labor to provide for their families. All approach the holy sacraments every month, and many of them every week. Some, inspired by a special grace, aim at evangelical perfection; and even those who are not guided by the Holy Spirit to this degree of perfection, vet lead a life of innocence not inferior to that of the first Christians."

It would be easy to multiply evidence of this kind; but what has already been quoted is more than enough to convince us of the reality of the conversion that was wrought in the lives and hearts of these savages. And truly when we compare this description of them with their former miserable condition, we cannot for a moment doubt but that this change could only have been wrought by the

power of the Spirit of God. The missionaries must have been, as St. Paul speaks, only "God's coadjutors;"* they "planted and watered," but it was He that "gave the increase."

What a wonderful and convincing testimony then does this history afford to the divinity of the Catholic Church! It was she that received the commission to go unto the whole world and preach the Gospel to every creature, and to her was the promise made that Christ would be with her even unto the end of the world; it is by her, therefore, and by her alone, that the commission has ever been faithfully executed, or the fulfilment of the promise ever been truly realized. There is not a single Protestant sect in the world, however numerous or however zealous, which can produce so manifest a proof of the presence of Christ's blessing upon their labors.†

^{* 1} Cor. iii. 9.

[†] See the sixth and seventh of Cardinal Wiseman's "Lectures on the principal Doctrines and Practices of the Catholis Church." Dolman, London.



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